

A
B O O K
OF
INSTRUCTIONS,

WRITTEN BY
THE RIGHT HONOURABLE
Sir CHRIST^R. WANDESFORDE, Knt.
Lord Deputy of Ireland, First Master of the Rolls,
THEN
One of the Lords Justices, and Baron Mowbray & Mulsters;

TO HIS
SON AND HEIR,
GEORGE WANDESFORDE, Esq;

IN ORDER TO THE REGULATING THE
CONDUCT OF HIS WHOLE LIFE.

*Non alio ne Regum equidem, de sanguine malim
Esse satum, tanti est Pietas, atque aurea vitæ
Simplicitas, et nuda Fides, Lucroque pudendo
Pectus inaccessum, et rigidi Mens conscia recti.*

Vanierii Præd. Rust. L. V.

V O L. I.

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TO THE RIGHT HONOURABLE
JOHN WANDESFORD,
EARL OF WANDESFORD,
OF THE
KINGDOM OF IRELAND, &c.

THIS BOOK OF INSTRUCTIONS,
WROTE BY HIS ILLUSTRIOUS ANCESTOR, IS,
WITH ALL POSSIBLE RESPECT, INSCRIBED.

MY LORD,

ALTHOUGH all the Descendants
of Sir Christopher Wandesford,
first Baron Mowbray and Musters,
and Viscount Castlecomer, may justly
be said to have an hereditary Right
to the Treasure of Wisdom which
runs like a perennial Fountain,
through this Book, yet your Lord-
ship as Heir in the eldest Line, has
the Prerogative of engrossing as
much of it at least as you can use:
so that your Lordship's Right may
be compared to that of the Vintage,
A 2 while

[iv.]

while our's is only the Gleaning of this fruitful Vine.

Your Lordship is, I dare say, too noble to envy your Countrymen those racy Grapes, which (after a Monopoly of almost 150 Years,) I make common to them, by adding Lord Castlecomer to the List of noble Authors, whom the honourable Mr. Walpole communicated to the Public, and in them to your humble Relation,

THE EDITOR,

Dec. 8th
1776.

THO^s. COMBER, LL.D.

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T H E

THE
RIGHT HONOURABLE
SIR C. WANDESFORDE'S
INSTRUCTIONS TO HIS SON.

MY DEAR SON,

I. **T**HAT Happines is given to some Parents not only to behold the *green Hopes* and *towardly Promises* of their Children in their younger Years, like *Olive Plants* set about their Tables, but to live also to gather the pleasant and ripe *Fruits* in their mature and elder Age.

But I, being the fifth Ward of my House successively, and conscious to myself of *many* Transgressions which may justly cut the Thread of my Life shorter, rather than lengthen it beyond that of my Ancestors; deem it well becoming the Duty of a Father, and worthy those Affections I have to your Primogeniture, to leave behind me these Instructions to read when I am taken from you; which (if God permit me to live) I purpose to deliver to you myself. For if *that rich Man* in the Gospell, even in the midst of his Torments had so

B

much

much Sence and Compassion remaining towards those unhappy Brethren of his (whom he left behind him) as to bewail their Ignorance, and to desire *one* should be sent from the Dead to *instruct* them: What Addition of Comfort will it be to Christian Parents in the Bosom of *Abraham*, when they can without Partiality satisfy themselves that by communicating wholesome and fatherly Precepts unto their Children, they have discharged those supreme and *cattholick* Duties which the Rules of Nature and Piety required from them!

II. It is true, I confes, there be great Stores of such Flowers growing in the fruitfull Gardens of severall Authors (both antient and modern) which may and will furnish you abundantly to the sound Information of your Knowledge, for the better ordering of your Manners; and I hope God will give you Grace to reach out your Hand to gather them. But because it stands more with the Nature of Children to imitate the domesticall Example of their Parents, either for the better, or for the worse; and with Obedience to hearken to their Advice, rather than to be inclined by what they may have from Strangers: I take this Pains (not to excuse you from other's Labours, but) to let you see that the Prayers of your Father, and his good Affections, did also correspond and cooperate, with
your

INSTRUCTIONS to his SON. 3

your own Endeavours and Disposition to Virtue and Goodness.

III. And if you find any Thing here (because the Time when I shall leave it is uncertain) prepared for your Digestion, when you shall be of a confirmed Strength, reserve that untill your middle or later Age; Reject it not while you are young and raw, but keep your Appetite for it untill it be time for you to tast it. But if your Dayes be so far prolonged that with Maturity and Ripeness, you come to look upon these easie, and familiar Meats, provided for your young and tender Stomach, disdain them not, but remember also that “you were a Child.”

IV. In the first Place let me *advise*, nay, by the Authority of a Father I must charge you (as that which neglected, you cannot answer to me in the next World) that you reserve an intire and uniforme Obedience to your virtuous Mother all the Daies of her Life. Not whilst you are young only, (so long your own Fear, and perhaps *her Authority* may prevail over you) But afterwards when for your better Education you will be far removed from her; by giving her a diligent *Account* of your *Studies*, by observing her Directions and Commands, and by expressing upon all Occasions the Duties and Affections of an humble and thankful Child.

V. Neither can the Increase of your Years give you any Privilege at all in the Sight of God, and in the Judgment of wise Men, if when you come to Man's Estate, any Thing be abated in you, of that Reverence and Regard which you do owe unto her. For though by the Bounty of your Father you will be made to live Independent on her in Point of Fortune, and that the World will look favourably upon you, as the *Principall* of that Family whereof you are the *first-born*: yet God and Nature hath imprinted in you such deep Characters of Duty and Obedience towards your Mother, that no Examples of other licentious young Spirits, no Consideration of your self, or any Occasion which can come to you, no Popularity or vain Glory whatsoever can blot them out, without defacing in you that Stamp of Modesty and Humanity, which (I hope,) you will carry along with you to your Grave.

VI. And this Counsel I give, not in Estimation of *her* only, but out of my Regard, and Wellwishing to *your self* likewise.

To her it is due (besides the Priviledge which belongs to *all* Mothers) for her *infinite*, her *particular* Care over you in your Infancy and Youth; (as the Hopes of her House) for her constant Love and Respect to me, and my Friends; for her extraordinary Virtue and Goodness; being such a Yoke-

INSTRUCTIONS to HIS SON. §

Yoke-fellow, that besides the Consideration of her own Fortune, (which was very noble and competent) your Estate hath been *preserved*, nay, I may say much *improved* by her *Moderation* and *Providence*. Then good Son, let not such a Wife, such a Mother, such a Blessing to your whole Family, have Cause by your unnatural Behaviour towards her, to repent her self, of that Integrity, and those Affections she hath ever had for us all.

VII. For your Benefit this is most necessary; never did I know Contempt or Neglect of Parents pass unpunished in their Children; but severe Judgments have always fallen upon such rash, such violent Breakers of those supream and naturall Obligations due unto them. For the Judgment of *Solomon* upon such never failes, "The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it up."

VIII. And because your Father is taken from you, whose Presence and Authority, both restrained you within the Bounds of *ordinary* Subjection (as *equall only* to the Rest of his Children) and perswaded others to look upon you with an *ordinary* Regard; I know your Tenants and Servants, will think to *prevail them selves* upon you, (out of that naturall Affection they discern to

be in all Mankind to Liberty) by perswading you to cast off all Relations and Dependances, as one now by your Birth made free; and by the *Assurance* of your Estate, above the ordinary Rules of Government and Discipline.

IX. Suspect such Flattery, as that which tends to their own Ends: for by this Counsell (pleasant to your Youth) they think to *steal them selves* into your tender Affections: that by thus casting off your Obedience to your Tutors and Governours (whose Rudiments seasonably administered, should enable you better, to govern those who are to be subject to you when you come to Man's Estate) Place might be made for their *pet.y and sleight* Arts to work upon.

X. Rather consider with your self, that the Discretion and Care of your Mother and nearest Friends, disposeth you under such Governments, for your Improvement in Manners and Learning, not to debase your Spirit, to deprive you of your Estate, or for any such sinister Ends; but that by Discipline and Knowledge you may be better enabled to govern your self, and your whole Actions hereafter: and that by learning to *obey*, when you are *young*, you may be fit to *govern*, when you are *old*. And by the way, I never observed any Gentleman less-able to direct himself, or
admi-

INSTRUCTIONS TO HIS SON. 7

administer to others in his elder Years, than those who were not subject to others in their Minority.

XI. While you are young and at Home, look not upon your Brothers and Sisters with Disdain and Neglect; but respect them as Pieces *hewn* out of the same *Rock*. And by Affability and gentle Intreatment of them, while you are *at under*, Habits of Love and Affection will grow between your selves; and thence better Cements of the Stones of one Building, than Austerity and supercilious Behaviour, which help to put down, and not to build up a House.

XII. Look upon your Superiours in *Age* or *Place* with Humility and Respect: upon your inferiours with Mildness and Courtesy. For by this Kind of Carriage you draw down more Regard from those that are above you, and win greater Estimation from your Inferiours towards you.

XIII. In your Recreations set a Watch over your self, from the first making Choice of those that are *most-manly*, such as approach least to *Danger*, or *Charge*; but use them moderately. Be not transported too much with the popular Humour of *Dogs*, or *Horses*; which are many times the Errors of the Place. Such Inclinations in Youth beget Habits, not to be cast off in elder Age. There be so many reasons

against Affection to these (more than for harmless Recreation) that if you can but preserve your self from the Vanity of them when you are young, *Discretion* and *Providence* will restrain you from the immoderate Use of them, when you understand your self.

XIV. Accustome not your self in your Sports or amongst your Familiars to Cursing, Railing, or any undecent or uncomely Behaviour. converse so in private when you are young, amongst your Equalls, that you need not be ashamed if your Tutors *looked* upon it, and that you may have no Cause to repent your self of that Folly, when you are *old*.

XV. This Lesson will be the harder for you to learn, because you have two greater *Guides* and *Masters* over Youth, which direct you the quite contrary. The first your *Natural Inclinations* to a licentious Use of Liberty in all your Actions, which will dictate unto you that this Kind of Freedom of Speech is a Degree to Manliness, which you *may* and *must* use. The next is the dangerous *Example* of your Companions, who for the most Part, being the meaner Sort (and consequently less-instructed) know no other Language than that which they learn from their rude and ignorant *Parents* and *Familiars*. But keep a Guard over your Tongue at those Years, that it
take

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take no delight in this Kind of unwholsome Discourse: otherwise such a Habit will be contracted unto you by that Liberty which you give your self in this Kind, that when you are old, by all discreet and vertuous Minds you will be abandoned as a *leprous* and *infectious* Person.

XVI. I told you before that this Part of your Life was subject to the Abuse of Flattery, and plausible Insinuations: I call all the Advice to Liberty and Pleasure, such. Amongst them you will find some who will bring Arguments to dissuade you from Pains, in the Study of your *Book* and other Disciplines; because you are the eldest Brother, and have a fair Estate; "What, my young Master be kept so hard at his Book? It is for younger Brothers, whose *Means* are like to be small, to be Scholars; the elder needs not the help of Letters for his Maintenance. To keep a good Horse, to understand how to use his Recreations in a gentel Manner, ought to be his great Contemplation." Suspect such Teachers; these are either such as despise Knowledge and Civility, because they want Understanding to value them; for, *Ars non habet Inimicum præter Ignorantem*; "Art has no Foe but Ignorance," Or if they have any Abilities, are used by the Devill as fit Instruments to pull up by the Roots, those hopeful Plants of Vertue and good Manners,

ners, which by honest and wholesome Instruction are endeavoured to be *set* and *fixed* in your Mind, while it is tender and fit for good *Nurtriture*; to the End that your self may reap the Fruits of them when you come to Maturity and Ripeness.

XVII. Mark the Falseness of this Doctrine, "the more you have, the less Knowledge you need to govern it." As though a Magistrate who hath to deal with the innumerable Dispositions of a Multitude (to understand when Incouragement is due to the *well*, and when Correction to the *ill* affected Spirits) needed less *helps* of Knowledge and Government than your poor Husbandman, who besides his Labors, hath no more to doe, but only to observe fair and *usuall* Seasons for his Sowing and Reaping. Yet, as to preserve Life in a Man, Bread and Water, were sufficient; but for Strength and Contentment, we feed upon various and delicate Meats, and to make us cheerfull, we drink Wine; so without Learning or Manners, you might plow your *Demains*, and receive your Rents; but how to converse with Men of your own Quality, how to assist in the Government of your Countrey, and indeed how to behave your self according to that Degree God Almighty hath placed you in, requires the help of Learning and Prudence, whereby you are made acquainted both with the
Opinions

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Opinions and Examples of elder and wiser Times.

XVIII. Avoid all *Swearing* and *Blasphemy*, keep a Watch over your self while you are young, and then it will be in your Power to forbear when you are grown old. In this Particular follow the Example of your Uncle *Michael*, who began the Observation upon himself, while he was at School, (not above *eight* Years old,) And by keeping that Guard upon his Words at that Time, hath not been heard to swear an Oath these *six* and twenty Years!

XIX. But above all Things let me commend to your Remembrance, that which I have often repeated to you, that you have that *catholickly*-beloved Vertue Truth in singular Veneration. You cannot obscure it by *direct Lying*, or indeed by any *false Gloss* or Excuse, but you become guilty of the Breach of the *ninth* Commandment. Give not Way to such Subterfuges, either to palliate any Thing you would not reveal (for believe it, there cannot be a greater Crime than to make a Lye, therefore commit not a *greater* Fault to excuse thee of a less,) or to help you in any Thing for your *seeming Advantage*; that is but as a Fig-leaf, the Nakedness of Truth to your Shame will appear under it. And how little Commodity in the whole Course of your Life, this *petty Merchant*; Lying, brings with it, you shall
i hear

hear in the Parts of this Discourse, which regard your riper Years. But I pray God you may *serve* Truth when you are young, and then you will be *Master* of it when you are old. And to that End let the Observation of Solomon be alwayes in your remembrance: "The Lipps of Truth shall be established for ever; but a lying Tongue is but for a Moment." And in another Place, "He that speaketh Lyes, shall perish."

XX. In this Time of your Minority, I suppose your Devotions to God will be directed by your Mother and others about you. But now to the End you may be enabled to the Performance of these and other such Duties in your Youth; you must take Care to apply your self to those only Means, which can and will best dispose you to them: that is a constant and dayly Performance of your Duty to God Almighty. "By him (you know) we live and move, and have our Being." As he is the *Maker* of all Things, so he is the sole *Author* of all good Things. That which is naught and to be avoided, comes from the Power of the Devil and your own carnal Lusts: that which is good and to be observed, proceedeth from his Mercy and Blessing to us. Therefore forget not to give him dayly Acknowledgment for his Benefits (indeed for all) you have received. Let his Service

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vice be the first Work you begin withall in the Morning, and the last you conclude the Day withall, when you goe to your Rest. Neither doe it for Fashion's sake, as indifferent to you, whether you prevail or not; but with hearty Affection and Humility, (as the principall Action whereupon your Well or Ill-doing doth depend) I say with *Humility*; for all outward Reverence must be used in these Exercises both in *publick and private*; such as are fit to represent you and your Desires before that supream and great Majesty. Therefore no Advice, no Opinion must be hearkened unto, to excuse you from *outward* Worship; to persuade you inward Devotions were sufficient for you. But so long as God gives you the Use of Limbs, declare your Thankfulness for that and other Blessings, by prostrating your self in the most humble and reverent Manner you can upon your knees, twice a day at least, Morning and Evening. For when you read in the holy Scripture, that "the mouths of Babes and Sucklings shall praise their great Creator and Preserver," how can you think your self worthy of his common Blessings of Preservation and Protection, unless you render all the Glory and Praise to his holy Name which your Understanding and Capacity can enable you to performe.

XXI. The rules for your Devotions in

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generall I must leave to be inculcated by the Perswasions of pious and learned Men. Let me only intreat you to follow *this one*, which well practiced will be a Means to keep you in better Order than many Discourses which you may both hear and read.

XXII. Every Night before you goe to Bed, spend but *one Quarter of an Hour*, in reviewing what Offences you have *committed* in *Thought, Word, or Deed*, against God, and against your Neighbor that Day: what Duties *omitted* to them. And when you have discovered them, labor to make your Peace with God for them in present, and hereafter to reform them. This will make your Pillow easie, and your Rest sweet.

And thus much for your Instructions when you are at Home and under the careful Eye of your Mother, and such Governors as shall be appointed for you.

XXIII. But when you shall be once gone abroad to the University, where by your growing Years and the Condition of the Place, more Liberty will be challenged by you; then must you begin to bridle your Appetite, as a temperate Man doth his Stomach; who knows that he cannot digest, nor that it is good for his Health, to *eat* so much as he could.

Hither you are come from mean Houses and solitary Towns to beautifull buildings and populous Places. Homely Apparell
(fit

INSTRUCTIONS TO HIS SON. 15

(fit for Decency and Use) cast off, and laid aside; costly and specious Ornaments (made not for the Benefit of the Body but to satisfy the Wantonness of the Mind) put on. Indeed from a homely and plain Course of life, this will be the first Entrance into a publick and more enlarged Condition.

XXIV. Indeed in these Places by the Wisdom and Piety of our Ancestors at the first, the Seeds of *Sobriety* and *Humility* were sown, and they were convenient Receptacles for those excellent Virtues, *Knowledge*, *Industry*, and all Kind of *Humanity* which there should be learned. But, I know not how, the Corruption of Times hath cast in her Seed of *Liberty*, (*Licentiousness* in truth) so plentifully; that those ill Weeds (growing through the Frailty of our humane Nature wheresoever they are planted) have *overgrown*, if not *eaten* up the other. So that where antiently Parents sent their Children only to gather what they found ready *cut out* for them, (as that which would certainly turn into safe and wholesome Nourishment) now their Children are sent thither with Fear and Trembling, lest that which *grows plentifully* be *reaped* by them; I mean the Fruits of Vanity and Wantonness, such as fit them to Riot and Destruction, not preserve and sustain them in Sobriety and Modesty.

XXV. Here you shall meet a Multitude of new Faces collected together from all Quarters of the Kingdom; composed of all Degrees, Nobility, Gentry, the inferior Sort. Severall Observations you must have from them all. You will have many Persons to beware of; few, very few, to imitate, some above you, with whom you must not contend in Riot or Expences; many below you, whom you may not despise. And tho' they were *all* sent, as you are, to one End, that is, to suck into your springing Minds wholesome Instructions; (the Principles of Knowledge and Virtue) yet you shall find many who instead of Diligence and Study, are conversant altogether in mean Delights and *Pastimes*. Many instead of Learning and good Behaviour, affect Vanity and the Habits of Liberty; and consequently that precious Time of their Youth (set apart by their Parents, indeed by Nature it self; for the Acquisition of honest and virtuous Habits) is misemployed; and Vice and Corruption planted instead of Piety and Morality.

XXVI. Be not transported (out of a naturall Disposition to Novelty, or the common Custom of the Place) to affect vain and fantastick Apparell, new Fashions, or any loose Behavior. Customs tending to Corruption and Licentiousness, (be they never so frequent) are not to be followed.

Sober

INSTRUCTIONS TO HIS SON. 17

Sober and well ordered Minds seldom or never endure such Habits; but Minds fraught with Lightness and Vanity, commonly are subject to such Affections. A discreet Man will at the first Sight, make a good Judgment of the *Convenientness and Usefulness* of the *Rooms* within, by the *outward garnishing* of the Structure.

XXVII. The Advice I gave you before for Obedience to your Tutors, reacheth hither also; for this rule will not deceive your Observation; "those Minds (like good Ground made fit for good Seeds) are only apt to learn and produce, [them] who knowing their own Want and Emptiness, are prepared to receive and entertain with Modesty and Submission, that which shall be communicated unto them." Doe not judge him who is less beholden to the Gifts of Fortune, (either for Blood or Estate) than your self, unfit to instruct you, and administer his Helps of Nature which you want. Observe, recollect the Instructions and Dictates of your Tutor, seeing he labors not to *satisfie* himself, but to *improve* you. And if you believe not that which is endeavoured to be taught you, to be good of it self; and fit for your Knowledge and Remembrance, (which you cannot better doe than by ruminating and turning that over by your self, which he hath explained to you) "his Pains will be like

Water spilt upon the Ground, which cannot be gathered up again;” and the Hopes of your Friends like the “*Herb upon the Housetop*, or *Corn blasted* before it be grown up.”

The Choice of your Studies, what Arts to endeavour in, what Authors to read, I must leave to your Tutor and your own Inclination, only because if you follow the latter, perhaps you may be too much conversant in Studies more pleasant to your present Imagination, than usefull to your future Conversation.

XXVIII. I would advise you then in the Generall to exercise your self in those Studies which tend rather to the Improvement of your *Manners*, than the *Advancement* of your Knowledge; I mean, not in Curiosities (which indeed are but the Shells of learning) but rather in such Reading as may convey to your Affections, *rationall* and *fundamentall* Principles, instructing you to know, not only what Virtue *is*, but how to *practice* it.

Read not Histories for your *Delight* only, or for the vain Glory of being able to discourse of them; but to be bettered by the Instances that you find in them. For to what End are the Examples of former Times delivered unto us; but that After-ages may *reject* the vicious, and *gather up* by Imitation the virtuous Examples of those who lived before them?

XXIX And

XXIX. And of Histories judge them the best and most usefull, which do not only *narratively* give you the Times and the Persons who lived in them, with an orderly Relation of what they did, but such as together with the Story deliver you the *Concurrence* of Actions, with *Observations* and *Reasons* causing such Events, and moving such Alterations as they mention. For what Discipline, what Rules of Government should we of After-times have gained by the Knowledge of the Flourishing or Declining of those *four great* Empires of the World; if by several Authors the visible Mutations themselves, and the Times wherein they happened, (which were apparent Acts) by the *outward Hand* of their *Stories*; had been only pointed out to us; and not the motions and *inward* Agitations of the Works *within* (I mean the Practices of Factions, and Dispositions of particular Men) been also *discreetly discovered* to us?

XXX. For the Knowledge of Religion, which is here to be gathered, I *dare give no* Directions; but it is amongst my *express Petitions* to God Almighty, that he will direct you by his holy Spirit to chuse the *better Part*. That I believe confidently to be, the Doctrine which is now for *Faith* and *Ceremonies* taught and exercised in the Church of *England*. She is your Mother, love her, obey her. There you shall find
 “Devotion

“Devotion commanded without *Superstition*; the Practice of Good-works appointed and declared (without *Ostentation* of Merit) necessary to Salvation.”

XXXI. To understand the *unhappy* Controversies now *unhappily* stirring in the World, and the Grounds of them, will not be amiss (provided your other Studies be not interrupted by this Disquisition) but to labor, or be intangled in scholastick Distinctions, much of Perplexity and Danger may come by it, little of *Satisfaction* to your *Mind*, Nothing at all to the *Amendment* of your *Life*.

XXXII. And because you will meet with Variety of Humours in discoursing and disputing upon this Subject, some who contend more for *Victory* than for Truth; others who (valuing themselves by *popular Opinion*, or for *Preferment*) endeavour either to raise new Questions, or to *obscure* and enlarge the old; so that the Minds of Men are left when they have done, more *besotted*, more *perturbed*, than when they began.

XXXIII. I would give you this Observation, “that you *esteem* and *value* them most, who with the Spirit of *Unity* and *Peace*, (as become the Messengers of *Christ*) labor to compose the *Differences* and *Questions* now sprung up: and so, like good Shepherds would gather all the Sheep of
Christ's

Christ's Flock into *one Fold*. And not those who by perverse and acrimonious Heats (inflamed by the Suggestion of *Satan*) cause a greater and *more universall* Separation; so that at last not one, not *twenty* Folds can hold them.

XXXIV. In this great Number of Acquaintance, you will observe some who spend their Time in excessive Drinking, some in Wantonness with loose and lewd Women, others in carding and dicing. These are those three *cardinal Vices*, to which the Liberty of the Place and the Proneness of those Years you spend there; may easily incline you; if God's Grace, and your own better Government doe not restrain you.

XXXV. To that abominable Habit of Drinking some are drawn, out of the Love they have to Company; others for the Delight they take in Drink it self. Many use this as a Kind of Recreation to free them from melancholy, and more severe Considerations. Let the Begining come from what pleasant and acceptable Cause it will, I am sure the End which this corrupt Custom brings a Man unto, is bitter, like the Grapes of *Sodom* and the Clusters of *Gomorrhah*. For if by the Benefit of Nature, they escape Fevers, Dropsies, and such Diseases as this Excess commonly brings a Man unto; yet at present it cannot be followed without the Loss and Consumption
of

of your precious Time, (never to be repaired again) Indisposition to Business, even to Dulness and Stupidity. A mean and poor Estimation accompanies Men of this *Distemper*, be their Parts never so good and genuine otherwise; yet if they be corrupted with this Humor of Drinking, they are laid aside not from *publick Employments only*, but even from *private Friendships*, as Persons in the Judgment of sober Minds, *unable* for the one, and *unworthy* of the other.

XXXVI. But what will become of this Advice of mine (though written with never so much Affection and Truth) I know not, when your Companions, your Coëtaneans, beside their Example, tell you, "What! an elder Brother a Puritane! you must be a *good Fellow*, or no Body will value you," when you hear such Doctrine, know from whence it comes. The Divell makes Use of their Youth, their Society, their corrupt Conversation to tempt you. He knows well enough that if he should come in his own Likeness, to advise you to those Kind of Exercises, or represent those Kind of Sins in their own Colours before you, there be such Sparks of Virtue yet alive under the Embers of corrupt Nature, as would serve to discover and abhor him; some Seeds of Grace which would distinguish between one Action and another. Therefore like a counterfeit *Mountebank*, because Brasse and
such

such Kind of base Metall (the gross Sins of the Times) will not be received by you, or valued, upon their own Interest, he covers the Stamp with Gold, artificially obtruding upon your young Years those Companions, that together with them, you may be the sooner taken with, and value this adulterate Coin of his.

XXXVII. Neither be you transported with the misapplied Name of *Puritane*; to do that out of an *affected Popularity* which the Rules of Sobriety forbid; or to leave that undone, which the Examples of religious Men invite you to follow. To live otherwise than you should, because other Men discourse upon you, is Pusillanimity, unworthy the Resolution of a wise Man. *Be* that man you *seem*, and be *as holy* as you will! The Scandall is not given by you, but taken by them, who impute Hypocrisy to you. But if you seem better than in Truth you are, then you justify them, and prove your self a Lyar.

XXXVIII. Now is the Time when your Age, if not corrected by Grace, and this is the Place where the Examples of others incline you to Lust and Wantonness; be instant with God Almighty to give you the Bridle of his Grace to restrain you: and fly from the Danger of such as would pervert you; they are but Arrows taken out of the same Quiver, which the Divell hath
always

always ready to wound and corrupt the Innocency and Integrity of tender Years; and such Wounds once given (so apt is humane Nature to rankle) are seldom or never healed again. The wise Man knew that by Experience, when he administers to all Men this Advice, not to *give way*, to this, no not a little.

XXXIX. This Sin finds many Patrons; the Proneness of Nature seems to bring rather an Excuse when it is committed than moves us to any Cautions to prevent it. And it will agree with corrupt Man to delight in forbidden Things so well, that many will perpetrate this Act it self for the vain Glory, and Reputation, rather than the Pleasure of it. For (believe me) the Temptations to this Offence are not *really* and *absolutely* so powerfull, but that *Moderation*, and a *Guard over a Man's self*, might timely prevent them. And then consider what an Exchange you make; the Opinion, the Applause of petulant young Men (young Gallants for sooth) for the just Approbation and Judgment of temperate, wise, and virtuous Men; the momentary and false Pleasures of Youth, for the lasting and true Comforts of an innocent and justifying Conscience. Therefore never affect to be intitled to such Actions in your *rash* and *uncollected* Youth, as you must necessarily repent in your *advised* and *serious* old Age.

XL. So many are the Motives against Affection to Dice and Cards, that I need not urge you to abhorr them, further than for *Conversation*. What Estates have been engaged, nay totally consumed by that Humor? what healthfull Bodies destroyed is obvious to common Experience. I take the Liberty to play, to be bounded *within* these two Observations: One that your Play exceed not the *Proportion* which your Estate can allow you for *idle* Expences: the other that your *Patience* be not moved at the Greatness of your Loss, or your own Promptness to Passion and Distemper.

XLI. This is to be numbered at the best but among those Recreations which are indifferent; exercising the Mind and the Fancy as outward Motions doe the Body: But too frequently used (whereby much Time will be consumed) or out of a covetous and greedy Disposition, or when other Inconveniences follow upon it: this indifferent Action becomes a most *vicious, disordered, and unlawfull* Course; which both Piety and Wisdom decry, as much as any distempered Behavior of a Man's life. And of Plays those are the *most tolerable*, which leave the least to Chance; for others (as the Dice for the most part) have less of the usefull Part, more of the hazardous in them.

XLII. Let not that Argument "(you
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must learn when you are young, to prevent Cozenage when you are old ;" or that, "your Father used to play, and so may you,") move in you such a Disposition to these Kind of Follies, that when you come to Maturity, and are able to discern the Vanity of them, you cannot leave them: for you had better lose Something, when for Want of Skill you *dare* not adventure much, than presuming upon your own Dexterity, to hazard *all*. And for my own Part, (I do assure you) I never adventured *all* the Times of my *Life*, (before I came into Ireland,) at all Kind of Play, two hundred Pounds; so *seldom* I played, and for so *little*!

XLIII. And because this is that Part of your Life, which Nature hath, and Education will mature and prepare for the Casting in such wholesom Seeds of Virtue and Discretion, the Fruits of which in your elder Age you may reap, in Plenty, and with Comfort. Amongst other Things I shall advise you to fit your Disposition and Inclination so to *Parfimony* and *Providence* in your small Expences, that you may gain the Habit of it when your Affairs shall more require it; by setting Rules to your self at this Time, and by sparing Something of that which is allotted you. Not *Moderation* only, (which is an excellent *Victory over your self*) but a constant Judgment

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ment of *your self*, and your *Estate* will be gained for hereafter. And begin now to think it a *Virtue* (for indeed it is a principall one) not to take *all* the Liberty in your Expences or Pleasures, which your Estate or the Condition of the Place will afford you.

XLIV. As in a Garden there be severall Flowers; some for Use, some placed there for *Beauty* only, and many *Weeds* good for *neither*; growing of themselves, and to be cast out; so will you find here, some who for their Sobriety, and civill Behavior, will be worthy not of your Acquaintance only, but of your Observation: others to be *civilly treated*, but not *too near approached*; but many *totally* to be *abandoned*. Of all these you will have your Choice, to *gather*, to *let stand*, to *throw out*. And according to the Election you make, so will others esteem and judge of you, and so will your Conversation be like to prove hereafter. For these Impressions (for the most Part) last the longest, whether they be of the best or worst Kind.

XLV. Only take this Rule along with you in making Choice of your Acquaintance and Familiars; "Always be sure to sort your self with, and frequent the *best Company*; (the best I mean, for *Quality* as well as *good Conditions* of their Life;) many Evills are avoided, which base and mean

Company brings upon you. Much Good both for Information and Use, to be gained, by Persons whose Breeding and Quality instruct them in the best Things. Abhor that base and unworthy Disposition (which many elder Brothers are infected with) to *affect* to be the best Men in the Company, which proceeds constantly from a *poor* and *vase* Spirit.

XLVI. From the one you may have what to imitate, as well as what to avoid from the other: by accompanying the one, Contempt and Expences follow: Respect and many other good Benefits, come by Familiarity with the other. This is to be taken for an *absolute and generall* Rule, which I desire you to observe punctually in *all Company* and upon *all Occasions*; which if you doe, you will be able before you be *fourty Years* old, to affirm, that more Improvement by this Kind of Conversation hath happened unto you, than by your other *Studies*.

XLVII. Besides the Fruits you reap by their free Discourse, (where for the most Part the Quintessence of what they know or have read is communicated) you have excellent Opportunities to read and understand the great and various Volumes of Mankind. And greater Knowledge there cannot be, than by Observation of the Dispositions and Manners of many Men, to be
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able to *compare Man with Man*, and make a good Judgment of those with whom your Conversation lies.

XLVIII. When you remove from the University there is another *great and wide* Passage opened to your Liberty. The Eyes and Care of a circumspect and learned Tutor taken off you, the Opportunities of acquiring, much lessened, and consequently Learning (the proper Means of embellishing your tender Mind with wholsom Rudiments of naturall and morall Knowledge) much weakened. Instead of Tutors chosen by your Friends for your better and more religious Education to restrain you, licentious and *discomposed* persons, (who know no other Laws of Religion or Conversation but their own Lusts) frequent and solicit you. The modest and innocent Behaviour of young Men bridled and corrected by a severe Discipline, exchanged for the giddy and riotous Conversations of Libertines. Your Sins before young and tenderly sprouting out in the Bud (*easily nipped and abated*) blossom fair now, and bear Fruit plentifully.

XLIX. The Beauty of fair Streets call you Abroad, Variety of Objects delight you, Novelties are found out to tempt you, Comedies acted to affect you, the Strength of the Wine inflames you, the wanton Eyes *allure* you, and finally, all Places and

Societies (like false Ground undermined with Gunpowder) are fitted to blow you up into all Kind of Vanity and Profuseness; therefore like a provident and discreet *Captain*, you must search and examine the Ground you walk upon, and set your Feet upon no Place, but where your Reason and well ordered Judgment tell you there is Firmness and Safety. And now is the Time for you to prepare that Armory and Magazine of Knowledge laid up by your own Observation, or collected together out of the Examples of the *wise* and *temperate* Antients (whose *Moderation* and *Virtue* in subduing themselves and their inordinate Appetites, justly reprove our *Impotency* and *Weakness*) and so to arm your self at all Points with them; that those Assaults and violent Incurfions may find you upon your Guard and Defence: whether you converse with the choicest Places at home, or whether you live in another Kingdom, this Advice will be a safe Companion for you.

L. When you are Abroad, carry along with you a Mind prepared to encounter with Inconveniencies and Difficulties of severall Kinds; those are the greatest which depend on your Conversation; and there is no Way to avoid them, but by a modest civill Treatment of all Kind of Persons.

LI. The Provocation you give now by a *doubtfull* or *suspicious* Countenance is less
endur-

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endured than a *hasty* or perhaps an *unman-
nerly* Speech at Home. By impertinent
and frequent Questions to manifest your
own Ignorance, is equally faulty, as to be *too
diligent* an Observer, by Words or Gestures,
of the Weakness of another: the first lays
you open to the *Contempt*, the other to the
Revenge of a Stranger. If you be in Com-
pany where the Gravity or Authority of
others give them the Mastership of the
Discourse, it will be Discretion to hear and
observe; for that is the best Kind of Har-
vest Work for young Men. But if the
managing Part, or any competent Share,
fall to your Turn, (for the Whole will
hardly become *any one*) apply it to others as
well as to your self; I mean, choose such a
Subject, as you may be able to communi-
cate *Something* to them, rather than be ready
to receive *all* from them; for so shall you
make best Use of what you formerly have
observed, and the Time become less tedious
to your self and others.

L.II. Above all Subjects, judge that Time
worst taken up, which is spent in discours-
ing of a Man's self, and his own Actions.
Besides the Ostentation and Vanity of
the Discourse, such Repetitions are unsavo-
ry, and prolix. Certainly if the Bottle
be *too often* opened, or stand *too long* unco-
vered, neither the *Liquor* nor the *Bottle*
can be kept sweet.

L.III. To

LIII. To view all Countries, to observe the Situation and Structure of the Towns and Buildings Abroad; to know their Laws and Forms of Government, to learn their Language, to compare those Things which you have heard or read of the Places where you shall be, with what you find now in Prefence, is the most prudent Use and Application of that Thing which we call Travell: which being the Kernell and In-side of the Place you visit, is now adales exchanged by our young Gallants for the *Shell*, the *Huske* of a modish *Crispe*, an *affected Cringe*, an *hyperbolicall Compliment*.

LIV. In your Recreations, Fencing, Dancing, and the Exercise of the great Saddle, there should be great Discretion used for the Circumstances of Time, Place, and the like, especially to endeavour in them for Ornament and *Gesture*, not for Affectation and Riot.

Be as far from giving Offence, in *Words* and *Actions*, whereby Scandall may be taken by others; as you must be *watchfull* and *ready* by a *discreet Resolution* to return *Insolences* and Scorns from others.

LV. It is an *equall Vice* to want Courage in your own Defence, as improvidently to thrust your self into a Quarrell. And the Duellists say, "It is the safest in Quarrells to be before hand." Many are the Provocations which rash and unsetled Spirits daily

daily administer. But however others may glory in a heady and passionate Audacity; (never believing themselves *true Christians* in the Duellary Religion untill they be *re-baptized* in that *bloody Combate*) Your Obedience to God, and Allegiance to your Prince, (who reserve their *Property* in your Person, though you have the *Use of* it,) teach you that it is neither Safety nor Magnanimity in you, to expose your self upon every slight Toy and opinionative Consideration, voluntarily and wantonly to this Kind of *barbarous* and *sinfull sacrifice*.

LVI. Out of a Desire to observe, or a Facility of Nature, be not too easily invited to frequent, much less to confide in Strangers. It is a safe Rule, amongst them to *suspect* all Smoothness of Language. Proffers of Courtesie should not move me much; such *Sheeps* Cloathing many Times apparels ravenous *Wolves*. It is you that run the Hazard; they are safe. If they do not pervert you in your *Religion*, or weaken you in the Grounds of it: If they do not violate and corrupt you in your *Manners*: If they do not cozen and deceive you of your *Money*, they *lose* but their *Labor*, you *endure* the *Tryall*.

LVII. Understand it to be a great Help to improve your Conversation, and the next Approach to the wise Ordering of your Affairs, to know how to keep a Secret
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committed to you by another, or to be reserved in any Thing laid up by your self. And believe me, he that cannot doe both, is neither worthy of a Companion, nor able to govern any Business to the right End. Secrets committed to you by another (of how small Consequence soever) you owe it him in Justice to conceall; for being his Familiar, you are chosen like a safe Place, to preserve that committed to you, under Trust. Therefore carelessly to *fold it* up among ordinary and familiar Discourses (such as you have Occasion to use every Day) whereby at one Time or other it may be *loosely ravelled out* in Communication, is injurious; But wilfully to disclose it, is *false* and *pernicious*. The Prejudice which may come to your self by this remiss Lavishness, is apparent. In a Word, *Secresy* is by all prudent and active Men, accounted one of those *corner Stones* whereupon the *Fidelity* and *Assurance* of private Friendship, as well as your Promotion to publick Negotiations, is principally founded.

LVIII. Therefore betimes acquaint your self in small Matters with those Degrees, which may procure this Habit in you at last. Take not a Liberty in *one* Thing, or before some *one* Person, which you would not do before another. Think *Nothing* of this Kind *safe* which *once hath proceeded* out of your Mouth. Be not transported

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ported in a Humor, or to serve a present Turn, to discover that, which at any Time (being revealed) may turn to your Disadvantage. Perhaps Something more of this Particular will be pertinent in that Advice concerning your Friendship making.

LIX. There is one *generall* Rule (against which I have seen too *many good* Gentlemen transgress) which I would commend to you, that you returne not Home so affected with the Gestures, Attire, and Garbe of a forraigne Countrey, that you contemn and disdain the *Plainness* and *Humility* of your own: for so shall you instead of improving your self in point of Knowledge from Abroad, become worthily and sufficiently ridiculous at Home.

LX. And now being returned from the Parts Abroad, where your Conversation regarded only the present Occasion where you passed (left behind you with the Place) a great Part of your future Prosperity will depend upon the Choice you make of Companions and *Friends*; for those in your own Kingdom are not so easily *laid aside* or *forgotten*. As I advised you before, that you should be ambitious to converse in the best Company; so here I must tell you, "I would not have you be the *best* nor the eldest Man in the Company."

I know *Equality of Years*, and *Parity of Dispo-*

Disposition, affect all Men most; but it will be Discretion in you, to affect those that are a Degree *beyond* you in Age; for with such there is always Something to be had of *Addition*, Something that you knew not before.

LXI. You are now at the Crisis of your Age, now is the Time when the Hopes of your Friends, grow green and flourish, with the lively Assurance of a virtuous Life; Or with Despair and Sadness they look upon your Condition declining to Vanity and Misery. Now is the Time when wise Men (such as are indifferent to you) *take your Height*, and make their Judgment of you. Doe you joyne your self with wanton riotous affected Libertines? (to whom all Conversation, all Occasions which minister not Fuell to the scorching Heat and Intemperance themselves are transported withall, seem tedious,) there is *more Hope* of a *Fool* than of you. But do you delight to gather some Honey from the Discourse of discreet well ordered Men? Do you bestow Something which you have gained from your Recreations and Delights, in furnishing yourself with such Materialls, as may fit you for *your self* and for the *Common-wealth*? then are you so much aforehand with Strangers and judicious Men, that you shall find with them a good Estimation; be it for

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Marriage or any other Occasion laid up for you whensoever you have Occasion to use them.

LXII. If you will hear and know the best Things, be not *vulgar* in your Acquaintance; much Time is lost and mispent by young Men with such *popular* Companions. The Way to usefull Knowledge is more narrow and precise. In much and mixed Company, there may be Variety, seldom Soundness of Discourse. Besides that, I have found very rarely Men of *generall* Conversation, so *particular* to their Friends, or indeed to their own *Occasions*, as they ought to have been: I have observed Scruples, nay, Troubles rise many Times by the Indisposition or Clashing of severall Humours together.

LXIII. As your Conversants should not be many, so should they be *select* and *principall*, who either by their Power or Parts have Means to better you; not such as the Streets, the Ordinaries, the Gaming-houses present unto you. (the Merits of whom can but take up the worst of your Time:) but whom either the Recommendation and Triall of a *firm and judicious* Friend, or the *best Observation* you can make your self, doth administer unto you. As the Number should not be many, the Quality good; so must you not rashly and precipitately put your self into the Hands
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of a Stranger: for he that *makes haste* to have *new* Companions, oftentimes *leaves the old too suddenly*.

LXIV. You must be more prudent in the Choice of your Acquaintance by how much Nature is more flexible, and consequently more apt to take Infusions from them, than other Men. *Melancholy* Constitutions have their Object and Operation inward for the most Part, not so easily inclined by the Advice and Examples of others to depart from their own Opinion or Humour. Those of the *sanguine* (as I take you to be) are more communicative, nearer the Condition of the softer Wax, quickly warm, apt to take Impressions.

LXV. This Tenderness, this Facility of Nature, albeit more acceptable to your Companions, (especially if it be accompanied with Ingenuity) yet will there be more Cause for you to set Limits and Bounds to your self, lest by the Conduct of your own Inclination, and their Approbation, you become transported and affected with pleasant and light Discourses, when you pursue grand and serious Considerations. However, it will be a Contentment and lawfull Satisfaction to easie Natures, to be reputed and accepted for *Sociability* among Familiars; yet to be the Object of their *Delight* and *Mirth* only, is below the Judgment of a discreet Man; and

and proves oftentimes ridiculous. Affability and Chearfulness are good Companions for your self as well as for others; are comely Habits proceeding from Liberality, and commonly from Equanimity within. But it is the Mixture of *serious* with *delightfull* Conversation, which satisfies wise Men, and profits your self.

LXVI. Give not Way by jesting to spend the Exuberancy of your Wit upon petulant and personall Flashes. Much Scandall comes many Times by such Kind of Wantonness. If those *light-headed Darts* be shot at a *nimbler* Wit than your own, the Shaft is returned into your own Breast again: you are wounded, and he hath Cause to triumph over you: if at a *weaker*, you have gained Nothing. Perhaps by some one Word, slipt out by Chance, wherewith he may hit you, (as I have often seen Fooles Bolts light *unhappily*) you may lose even in the Opinion of others, the Advantage you had of him before.

LXVII. I have been more insistant to enforce this concerning your Companions, because they are the Seminary out of which your *Friends* must be taken. If you may have but a few Acquaintance, certainly your Judgment will by this Time tell you, that it is not safe to have many Friends; according to that Rule, *Quod fieri debeat, tractato cum multis, quod vero facturus sis*

cum paucissimis, vel potius ipse tecum; "Discourse of what should be done, with Many; if you will actually do, with Few or alone." In the Choice of these, much of your Happiness, your Security consists. Though the Materials for this Building be many, and to be prepared and squared out of many Circumstances; the Condition of the Time and Place you live in, (which the present Occasion must administer to you) yet there be certain known Foundations, and just *corner Stones* whereupon the whole Structure must be laid, if you finish it for Use and Duration, as I hope you will.

LXVIII. In the Choice of a Friend, Parity in Years is not so considerable, as in him whom you make your Companion. For Persons who have Advantage over others in *Age* and *Experience*, *must* be found out. If you lay the Foundation in *sandy Men*, *light* in Judgment or Manners, slippery in Faith, you know what will become of the whole Building; it *cannot* stand: They are not able to defend you from Storms: they will fail you when you trust to their Advice, and be more ready to draw you into Danger by their Ignorance or Treachery, than able by their Strength and Assistance to support you. But if you place it upon a *Rock*, the *Piety*, and *Integrity* of an honest Man; let the *Winds blow*, and the Storms rage, he will protect and
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Support you against all Difficulties without, Perturbations within, and in all *Negotiations* assist and comfort you. Their Equality in Fortune makes a better Correspondency; the Knowledge of their own Condition prepares them better to understand your's: but with this Caution, that they be not affected with the same Pretences you set your self upon; for so you *lean upon* a broken *Reed* which will deceive you. For it will be Wisdom to communicate little of your Purposes to another, before you have computed well with your self, what Ends the same Man may have in that Particular whereof you advise with him. What Circumspection, what Animadversion is to be made of him whom you make a Friend, before you fix upon him? you must peruse *him*, as Students doe a *hard Text*, read *severall Comments* upon him. When you consider what it is *to be a Friend*, what is due from you to him, and what from him to you; then will you know that too much Care cannot be taken in the Discovery of such a Treasure.

LXIX. A Friend is a well *furnished Magazine*, wherein are all Provisions laid up for you, defensive and offensive. A *rich Cabinet* where the most precious Jewells for *Ornament* and *Use* are reserved. He is your Companion in Prosperity, and Adversity. He communicates equally with

you in both, ready to rejoyce with you in the one, to support you in the other. He is Master of your *Faith*, of your *Secrets*, of your *Fortune*, nay, of your *Life* it self. In a Word, Friendship is the strictest and closest Cement, in all humane Societies. The Branches of this Plant called Friendship spring up and flourish more equally, because the Stock from whence they grow is not loosely set in the sandy Surface of the *Affections* and *Passions*; but is rooted in the deeper and more fruitfull Part of the Soul, the Understanding and *Will*.

LXX. The Fruits which this Tree bears, are not like those Friendships which *Petrarch* speaks of, *Caducæ Amicitiae, quarum Delectatio vel Utilitas Fundamentum; nam & stantibus illis tremunt, & recedentibus ruunt*; "Short liv'd Friendships, whose Use is *Profit*; which tremble while those stand, and fall when they yield." What *Study* then can be too elaborate to *contrive* this Magazine? What *Hand* too fine to *make* this *Cabinet*? What *Discretion* to be used? What *Consideration* to be had in the Choice of a Man, whom you are bound to observe with all Sincerity and Truth? And who hath it in his Power to deal doubly with you, if he be not a Man of Virtue, to whom you will commit *all* known to you; and consequently put your self in his Power to *betray* you and your *Affairs*

Affairs at his Pleasure; and who may *profusely waste* your Estate, and rashly expose *your self* to Danger, if he be not a Man of *Discretion* and *Moderation*.

LXXI. Among other Virtues which should concur in this *Master Piece* of your Conversation, it is necessary that he be a Keeper of *Secrets*. It is said none was to be Counsellour in the Affairs of Persia, but those, *Apud quos Silentii colitur Numen*; "But who worshipped the Deity of Silence." This he cannot doe, if he be not naturally qualified with so much Discretion as may instruct and enable him, to distinguish between what should be published, and what concealed; for he may wrong you as much for want of *Understanding*, as for want of *Affection*. It is given by some as a Rule, that no more should be committed to any Man at *one Time*, than what you may *justly suspect* may be revealed at *another*; *Alium filere quod velis, prius file*; "Be *yourself* silent with Regard to what you would have *others* to suppress." But to converse with a Friend with such Kind of Policy and Reserves, teaches your Friend the Art of *Suspicion*, not of *Friendship*. I am much of the Comedian's Mind, *Qui cavet ne decipiatur vix cavet, etiam cum cavisse ratus est, sæpe is cautor captus est*; "The cautious Man is scarce ever sufficient cautious, but sometimes *caught*."

LXXII. I

LXXII. I confess there are some Things you are enjoyned (even by the Laws of Friendship it self) to reserve; such are *Secrets* of *other Men* laid up with you in Trust, under the Lock (as it were,) of Confession; those are not yours, therefore not to be communicated by you. But to him you owe a faithfull Account who intrusted you with them, and no other can justly expect to have them from you.

LXXIII. As the Choice of a Friend is to be made with Prudence, and upon mature Deliberation; so it will be impossible to preserve him intire, without observing towards him likewise the Rules of Virtue and Simplicity. For among moral Offices there are none more relative than those which are to pass interchangeably between Friend and Friend. Indeed they must live especially under the *Catholic* Rule of doing as they would be done unto. Would you have your Friend keep those Things secret which you deposit with him? then must you observe the same Reservation towards him: otherwise by doing that your self which you forbid in your Friend, you teach him that by your *Example*, which you condemn in his *Practice*.

LXXIV. In a Choice well made there is Nothing tends to the Growth and Increase of your Friendship more than *Confidence* one of another. As this *confirm-*
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eth, so on the other side *Jealousie* weakeneth and relaxeth the very Nerves and Sinews of Friendship. And of the two, the most noble Minds choose rather to suffer by too much *Confidence*, than to live, nay, to prosper under the Habits of *Jealousie*. And this agrees well with that philosophicall Observation; that "the Defect of a Virtue is commonly *much worse* than the *Excess*; because this, though it overpass the golden Line of *Mediocrity*, yet it hath still in it much that relisheth of the Virtue; whereas the other extream of Defect never comes near it."

LXXV. There is something always in Jealousie that at last will *tend* as well to the Passion of *Hate*, as to that other of *Fear*. And I have observed very bad Effects spring from this Root; even in Persons otherwise distinguished from the common Sort of Men, by many Virtues, and Embellishments of Nature. From hence it is that many Men endure not that their Friends should entertain an *Intimacy*, hardly a *fair Conversation* with other Persons, who are not in equall Estimation with themselves; a Passion which discovers much *Pusillanimity* in your self, and gives just Occasion of Scandall to your Friends.

LXXVI. There be many other Observations which might fall under this Theame, Collections from others who have learnedly
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and truly reported the *Benefit* and *Necessity*, indeed the *Dignity* and high *Prerogative* of this venerable Virtue of Friendship. But because Friends, like the *Garments* you wear, are best fitted to those that must use them; I leave all other Circumstances to your own Contemplation; no Man being able by a Rule (so *generall* as this must be) to *meet with* all the Circumstances which are to be taken into Consideration in the Election of this or that particular Man.

LXXVII. The Course of Life to which you apply your self, *publick* or *private*; the Quality of those Persons with whom you converse, with whom you have Agitation in Business; and lastly, the impartial Knowledge of your self and your Disposition either naturall or acquired, together with many other Accidents, which may happen to you in the Course of your Life, make such an Advice (as this ought to be) more uncertain and difficult, perhaps the Rules themselves less positive.

LXXVIII. The Difference that I make between a Friend for a *publick* and *private* Life is remarkable. For by him that is versed in the Publick, there is more Use to be made of a *Superior*, than by him that lives in an *inferior* Condition. Private Affairs rather require *Diligence* and *Providence*, which Inferiors are more apt to contribute; whereas those that attend upon
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the *Publick*, must be *beholden* as well to the *Wisdom* as to the *Fidelity* of other Men.

LXXIX. Now in all that is said concerning Friendship, a discreet Distinction is to be made, between such as for their *Virtue*, or for the *better Contentment* of our selves, and the Security of our worldly Affairs, we think fit to oblige unto us. When you come to Experience, I am afraid you will not find many of the *first Sort*; and if you be a wise Man you will not labour for above two or three of the *last*.

LXXX. Among all those which can happen to you in the whole Course of your Life, there is one Act which will concern you most to take care of; being that whereupon not *your own* well or *ill* doing only, but the *Prosperity* in a Manner of *all your Posterity* doth depend; that is the Choice and Usage of a Wife. But not knowing in what Part of your Life this Work is to be undertaken, I shall be the less able to assist your Want of Experience with what Caution I have observed as necessary upon this Occasion. And in a Matter of this Nature where recent Examples instruct us better, than ancient Precepts, I will rather familiarly deliver my Opinion out of my own Observations, than dictate any Thing to you out of the Contemplations of such as philosophically have gone about to discourse upon the same Subject; and

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made Choice of them rather to delight themselves, than to instruct others.

LXXXI. In the Choice there be many Things *considerable*. Principally her *inward Disposition, Feature, Birth, and Fortune*. In that of *Feature* I comprehend not her *outward Proportion* only, but her *Education*, and all other Accomplishments accidentall.

In the Estimation of all wise Men, the *inward Virtues and Indowments of the Mind*, are [as] much to be preferred before the outward Parts of the Body, as the *Kernell* before the *Shell*; indeed as the *ripe and pleasant Fruits* which satisfy the Appetite, before the *Blossoms* which please the Sight only, and that but for a small Season.

LXXXII. In the rich Cabinet of the Mind you will find Jewells of all sorts; *Chearfulness* to accompany your thoughts of Pleasure; *Sobriety* and a *Readiness* to take a Share of your *Sadness*; no *Flattery* at all for you in *Prosperity*; no Neglect of you in *Adversity*; Love for your Friends; *Prejudice*, if not *Contempt*, for your Adversaries; *Care* and *Discretion* to govern your domesticall Affairs; Modesty not to meddle with those Abroad, otherwise than you or the *Providency* of your Estate require her; *Tenderness* without *too affectionate Indulgence* towards your Children.

LXXXIII. Finally, from the Richness
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of this Treasury of the Mind, it is that she becomes the greatest Comfort and Blessing to your self, and to all yours, that can be amongst earthly Things. And certainly it was this Consideration that moved *Solomon* to say, "House and Riches are the Inheritance of Fathers, but a prudent Wife is from the Lord." And the Pains he hath taken to manifest to us of After-times the excellent Properties of a good Wife, in Chap. 31. of his Proverbs (which I recommend to your frequent and diligent perusall,) will perswade you more, than any Thing I can observe, to endeavour for the obtaining this Blessing. Mark his Conclusion, "Favour is deceitfull, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised. Give her of the Fruit of her Hands, and let her own Works *praise* her in the Gates." And the Honour I bear to this Excellency in a Wife, moves me to rank her Disposition in the first Place, as a Jewell of that unvaluable Richness (not *estimative*, but *intrinsicall*) that no other *Foil*, either of Art or Nature need to be sought out to set this forth.

LXXXIV. For the next, her Feature, (I mean that which is called her *Shape*, her *Beauty*) I must leave your Choice to your Eye, and to your Fancy; I say to your Fancy, for if there be Judgment required

in this Survey, it is at least but such a Judgment as for that Time is rather to give an Account to your Fancy than to your Reason. Only it is my Duty to advise you to bear about you such a Watch over your Passions, to study to be alwaies so much Master over your Affections; that at no Time you be *led Captive* with the outward Part; lest when the small Pox, or some other Infirmity (to which the finest Compositions are *most subject*) hath battered down the *weak Fort* of Beauty, wherein your Fancy did lead you, wantonly refusing to shelter your self within the *strongly seated Tower*, the *good Habits and Virtues* of the Mind; you pass through the latter Part of your Life (where much Comfort depends upon conjugall Society) with Repentance, for so rash and green headed a Choice.

LXXXV. I know not what particular Kind of Education to recommend to you; your own Inclinations, the Place where you purpose to spend your Time, must furnish you with Reason to make this Judgment. Only in the generall, Women who *affect* Moderation in Apparell, (not transported with Toyes and Fashions *other* than Decency requires) who undertake the Qualities of Musick, Dancing, or the like, rather for *gracing* of *themselves*, than to procure *Delight* in *others*; who entertain and busy
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themselves with domesticall Affairs, are rather to be chosen, than such as being bred when they are young in Places of Riot and Excess, (and so apt for such Impressions) consume their Time in the Pursuit of Vanity, becoming at least *unusefull Spectators* at the best, not Ornaments to their Husbands House.

LXXXVI. For her Birth, certainly the wisest Rule that can be, is to affect Parity according to that Degree you shall be in when you marry. This is within the excellent Rule of Mediocrity; many Inconveniencies follow upon either Extream. Those above you *too much*, commonly expect more Regard from you, and more Expence upon her Person, than your Contentment, or Estate can well yield to her. On the other Side from a Match too inferior, however she may think Obligation calls upon her to respect you the more, yet thereby may fall *some Contempt* upon your Children and Posterity.

LXXXVII. In the last Place I have left her Fortune to be considered of, which of *all* the Rest is *least* to be studied by a noble and ingenuous Mind. To make this the principall Object as many doe, is (according to the Phrase) to make *Merchandise of your self*, I mean, where this alone is cared for. But the greater her Fortune is, (where the Rest of the requi-
sites be had in a reasonable Manner,) the

more Cause of Comfort you bring to your self in present, and hereafter a great Acknowledgment from your Posterity. And by the Way let me put you in Mind, that *all* the Estate I have in England (besides much more that is sold from the House) hath been added to my House by *such* Marriages. And will it not be an Honour, think you, justly to be endeavoured for, that you give Cause to be *registered* hereafter in the List of them who have enlarged their patrimonial Possessions?

LXXXVIII. I am not in this Advice so scrupulous as to make a Difference between a Widow and a Maid; therein your own Affections must direct you. But if other Circumstances concur I could wish you might marry your self into some *neighbouring* Gentleman's Family; because by Reason of the remote Marriages (which our Family in those latter Descents have fallen upon) the Kindred we have (as you will observe) among our Neighbours, is *many Degrees* removed from us; and consequently our House weakened of those Offices of *Friendship*, and *Benefit*, which adjacent Families may bring unto us.

LXXXIX. Now albeit the Choice of your Wife is principally in your self, if it please God to take me from you before you be bestowed; yet let me desire you in this great and most important Action of your Life, whereupon such weighty

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weighty Consequences will follow, either to the better or to the worse; not to trust to those weak Helps which twenty Years of Age, and the Conversation among the Youth of your own Time, can contribute unto you; but before you settle your Affections, to consult your self with the nearest to you in Kindred and Friendship: particularly (if she be living) to take along with you the *Judgment* as well as the *Blessing* of your discreet and pious Mother; and of such other of your Friends, as in the Conclusion of this Discourse, you will find recommended to your more immediate Consideration.

XC. I say, before you *settle* your Affection; for it is an ordinary Thing with young Men, to ask their Advice upon whom they *seem* to depend for Counsell, when those Friends cannot with Safety to the Credit of them who ask the Question, or in their own Discretions, vote against it. This petulant Humour in young Men falling under a just Reprehension, that while they think to please themselves in their own Fancies, by acting Things in such a Manner secretly under Fig-leaves and poor Subterfuges of their own green Wits, they do not only (for the most Part) discover their Weakness to Persons of more *ripe* and mature Judgments; but in the Conclusion are forced to *reap* unto them-

themselves the *untimely Fruits* of Repentance and Folly.

XCI. I shall not need to enlarge my self further concerning your Choice it self; something I will observe to you concerning your Behaviour and Demeanour to your Wife. What I have said upon the Point of Confidence and Friendship may here be applied. For your Wife discreetly chosen must be treated with *all* the Assurance that may be.

XCII. Mildness in Behaviour, personall Respect, Affability, and generally all Kind of Comportment which may express the Tenderness of your Affection, Estimation of her Person, and Opinion of her Virtues, must mutually pass between you. For she being now made so inseparable a Part of your self by this Conjunction, must no longer be entertained as a *Stranger*, or looked upon as an *Inferior*. And it stands with all the Reason in the World, (seeing she is provided for your *Comfort*, not your *Service*) that you govern her not by the rough and hard *Chains* of *Fear*, but by the *gentle and smoother Cords* of *Love*. For the Difference betwixt the Taste of that Fruit which springs from these two Passions severally, is very distinguishable by any sensible Palate. It will be a great Weakness in you, to suffer her to *expect* those Duties from you, What is due unto her,

her, will be better *given* by you voluntarily, than upon *Demand*: *Acknowledgment* follows the one, *a bare Acceptance* the other.

XCIII. I labour to expresse this Advice to you the more particularly, because I have observed very many *wise* and *good* Men fail, (according to my judgment) in those outward Respects to their Wives, which I have taken rather to be committed out of an Error in their Judgments (designing that Kind of Carriage as the best) than out of any Want of Affection to their Wives, or good Nature in themselves. And many Times it falls out, that Men mistaking that Authority and Power which by the *equall* Yoke of Wedlock certainly they are to have; and thinking themselves by this Means more at Liberty than *indeed* they are; do not only omit to performe thole Offices unto their Wives, which their near Relation challengeth from them; but take far more Freedom to themselves, in Things *indifferent*, nay, in Things *prohibited*, than can stand with the Preservation of their *Judgment* and *Faith*.

XCIV. Among other Acts of Freedom to your Wife, be not too strait handled in your Allowance for *private Expences*. The Plenty or Narrowness of your Fortune together with her own Quality must regulate you. But in the generall remember the Promise you made to her in Wedlock,
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of *endowing* her with all your *worldly Goods*.

XCV. For all this, your Carriage must favour of Love, not Dotage. And let your Opinion and Affections be never so much placed upon her, it will not be Wisdom at first to communicate *Secrets* unto her, before you have by some Years of Acquaintance experience of her *Capacity* and *Virtue* to keep a *Secret*. But if ever you have in your Power any Thing which doth concern the *publick* Affairs, or the Occasions of your *private* Friends; to make her partaker of any Thing in that Kind, will be unsafe; to permit her to intermeddle with any of your *publick* Employments, *fatally* ridiculous. What Part to give her in the ordering of the Affairs of your Family, what Power over your Servants, how long to have the Government of your Children committed to her Charge and Care, will better be understood by your self after you have discovered her Disposition and Abilities.

XCVI. In fine, *though no* one Rule can be applyed to severall Conditions, yet this Caution will not be unprofitable; to order your self towards her in your whole Conversation according to the *Constitution*, and *Temperature*, whereof you shall observe she is made, (however there may be some Infirmities in her which you could wish remedied)

medyed) that she and her Friends may have Cause to acknowledge she is fallen into the Hands of a *Gentleman*; and that you may spend your own Days in Comfort and Contentment with her. For she is to be *forborn* and *excused* by you, not in *Justice* only, as she is the weaker Vessell, (for he who created you both, gave Dominion to the stronger,) but in *Discretion* also, while by the *Patience* and *Gentleness*, you doe exercise towards her, your own *Peace* and *Quietness* is procured; which many Times is denied to those who standing upon their Title of *Superiority*, think it too great a Descent to stoop to this Counsell.

XCVII. The Advice I gave you before concerning Chastity, hath a principall Respect to this Part of your Life, before this Duty bound your strict Obedience to the Rule of *Moderation*; but now it is enforced upon you to make Conscience of keeping it as a *religious Vow*. You are now no longer the *sole Master* of your self. You are to remember the Troth you have plighted to your Wife in Wedlock. Her's you are, and no other must have a Share of you. And when you come to ponder what Blessings shall accompany the Innocency of an undefiled Bed, and the Judgments which constantly pursue the wanton Violation of this Duty; you will know that a principall
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Piece of your Contentment in present, depends upon the observing this Rule *inviolably*: and that the Breakers of it, are not subject only to *temporary* Afflictions here; but also *fill up* the Vials of divine Justice and Indignation; which for their Abominations are many Times poured out upon their Generations after them.

XCVIII. There be many Things which I might observe to you for the better ordering of your future Course of Life, if I could *foresee* which Way you would incline, whether to content your self with the Comforts of a private Life; such as your own Fortune and the Quiet of a countrey Condition may abundantly administer unto you: or whether you apply your self to the *Observation of the Court*, and to more publick Employments. For although Clearness of Understanding, and a Mind furnished and adorned with the best of Nature's *Gifts* and *Graces* are required to be plentifully seated in them, who must make the right Use of either Kind of Life, yet this of the Countrey leaves you much more at Liberty, *less obliged* to Times, and Persons; that other keeps you upon your Guard. Plain and Familiar dealing will convey you through your Affairs in the one; *Preparation* and *Reservation* are required in the other.

XCIX. To govern your Family with Pru-

Prudence, your Estate with Providence; to be easie and familiar with your Neighbors, hospitable to Strangers, moderate in your Expences; without *Scandall* to converse with all Sorts of People, are the principall Duties you are to observe in this of the Countrey.

C. But to reap the Benefit of a Court Life, there must be a *tedious Dependency* on other Men; Observation given to such as care not for you; nay, the *less* they look upon you, the *more* Regard you must have towards them. Countrey Affabillity is here turned into Flattery; a lavish Expence of your private Estate here bestowed upon Hopes. And that is the Reason why some Men think, that the Estates of elder Brothers are no more to be exposed to the Fortune of the *Court*, than to the *Chance of Dice*; and that younger Brothers who have not so much to lose, may with more Hopes put all they have to Hazard.

CI. Middle and indifferent Fortunes yield Contentment enough to moderate Minds. In a private Life Acquisition may be made too by a private Man without *Violence* or *Concussion*. But it will be Difficult to entertain the other Course, and not be transported with that unbridled Passion of Ambition; which like a rapid and furious Torrent, swells and overflows the Banks of *Reason* and *Justice*; bearing
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down before it all Obstacles of Virtue and Moderation which should contain a Man within his naturall and proper Bounds. *Habet hoc vitium omnis quod non respicit Ambitio*; "Ambition has the Fault of not looking behind." This Humour urging Men many Times in the Pursuit of their Desires, to become guilty of their own Destruction, like the Panther, who by leaping greedily, and striving at the poisonfull Aconite, on Purpose hung up by the Hunter in Vessels above her Reach, at last bursts and kills her self, and so is taken. For the Philosopher saith truly of the ambitious Man, *Animum habet semper ingentia, semper infinita, expetentem*, has a Mind which always covets great, nay infinite Things."

CII. Therefore if you will be advised by my Opinion, make Choice of a private and countrey Life as that which you may pass through with *less Scruple*, and enjoy with more Contentment: to which, Nature and your own Fortunes will (I suppose) best fit you.

CIII. But let me not be mistaken; I doe not by this Commendation, and the Preheminance I gave to a countrey Life, so exclude your *Reference* to the Court, as that you should not have an *Eye* to the Passage of Affairs there, so much as soberly you may, without too much intermeddling
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with them, that were to render you *contemptible* and *unusefull* at Home among your Neighbours, and to make you more subject to *Pressures* from Abroad. The Knowledge of what is done *above*, will enable you better to govern your self *below*. Therefore to have some Dependance there upon some Person of Honour and Power, who may give you Countenance, will be needfull.

CIV. And above all others, whilst you live in the Countrey, your Application to the Lord Chancellor will be of most Advantage for you in many Respects; as well to *bring you into* the most creditable Commissions, if you desire it; as to *free you from* them, in Case you dispose otherwise of your self.

But how far you will think fit to interest your self in this Kind of Endeavours for the Service of the Countrey, must be left to your own Discretion. And many Circumstances will offer themselves to your Consideration, and will be fit to govern your Resolutions herein. Only let me tell you, I have heard, it was the Observation of a *very wise Man*, (one to whom the State of England was *well known*) that "the happiest Condition of Life in *the Kingdom*, was to be under the Degree of a Justice of Peace, and above the Quality of a High Constable." If this Observation was
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well made, then you know the Application.

CV. And seeing your Patrimony is left under a *provincial* Government, it will be good Discretion to observe and gain the Favour of the *Lord President*, by all the Application you can make unto him. Upon his *first Entrance* into his Government, or your *first Knowledge* of him, endeavour to put some *Obligation* upon him more than by *ordinary* Attendance. The wisest Men in the World (let them say what they will to the contrary) are much taken with the first *Courtesy*; I will not say, with the first *Information*.

CVI. Perhaps you will rather follow my Example, than hearken to my Counsell; and ask "why I left a private Life to which I so earnestly perswade you?" Indeed I might answer you as the Poet expresses that Passion in *Medea*, *Video meliora proboque, deteriora sequor*, "I see and approve the better, but follow the worse." For all the while I was inclining to the other Course, I looked upon my Countrey Contentment with Apprehensions like those of Passengers to their *native Soil*, when the Wind and the Tide carry them fast away from it. But this is not *all*, I have more to say for my self *than so*.

CVII. The Truth is, my Affection to the Person of my Lord Deputy, purposing to
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to attend upon his Lordship, *as near* as I could in *all* Fortunes, carryed me along with him whithersoever he went, and no premeditated Thoughts of Ambition. For in the Truth of a Father, I profes to you, no *Hopes*, no *Promises*, indeed, no Assurance of a greater Fortune, could have tempted me from the Security of my own Retiredness, but the Comfort I took in his *Friendship* and *Conversation*. And if you break my Rule upon this Occasion, my *Bones* in the Grave shall *rejoyce* for that Happiness which will befall you by such a Friend.

CVIII. Albeit my Ignorance of your Choice makes me uncertain to which of these two Courses to apply my Advice; yet there be some Rules so *Catholickly* good and usefull, that they may be practised in either Condition of Life.

CIX. Patience is a Virtue so usefull in all the *Actions* of your Life, that without the Exercise of it your Days can never be comfortable to you. It is a Virtue which is composed of many others; Judgment to know when to be offended, and when not: Moderation in your Passions and Affections; Discretion to discern the Peace and Security which this *Mistress* Virtue brings along with it. For this Habit once gained, the *Violence* of your *Adversaries*, the *cross* Events of your Affairs, the

untoward Disquieting of domestick Business by the *Neglect* and *Folly* of Servants and the like, or indeed any Thing without you, shall not be able to take from you the sweet Repose which the *Pillow* of a *Patient Man* is *stuffed* with all.

CX. Without this Watch and Discipline over your Mind, you will never attain to that Happiness, which some of the Philosophers were so much extolled for anciently, Equanimity in both Fortunes, Adversity and Prosperity. If you be Master of the one, it is very like, that you will have much Power in the other; for commonly they meet in one Soul. *Resolution* is the Root from whence these fair Branches spring. He that *soars too high* in the one Fortune, commonly *sinks too low* in the other. *Insolent Bravery*, and *base Fear* are inseparable Companions. Therefore the Philosopher said well, *Secunda felices, adversa magnos probant*, "Prosperity shews a Man happy, Adversity great." The Poet describes the *Effect* of this emphatically, "*Sperans infestis, metuit secundis alteram sortem, bene præparatum pectus*, "A well prepared Man hopes in Adversity, fears in Prosperity."

CXI. The Habit of *Patience* and *Resolution* put on, you will be able the better to encounter with your own Passions, which as they are the nearest, so are they the most

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most dangerous Neighbours you have; *Malice* will not so much transport you, as *Passion* (if Reason bear not a hard Hand upon it,) will become furiously outrageous. This will secure you against Fear, which as *Martial* saith is *Res imperiosa*, "A Tyrant." In doubtfull Things, Fear is the *worst Counsellor*, all wise Men agree. And they do observe the Timorous are carryed to *more precipitate* Resolutions through *Despair*; than the *Temerarious* through *Inconsideration*. But the Virtue of Resolution hath for the most Part its reward with it self: *Audendum est aliquid, Si vis esse aliquid*, "Faint Heart never won fair Lady. *Et in rebus asperis et tenui spe, fortissima quæque consilia tutissima sunt*, "In Danger and Despair the boldest Counsels are the safest."

CXII. In Business of all Natures Opportunity is to be taken hold of, as the great *Effort* of Providence; this taken, half the Business is done; lost, it is irrecoverable.

CXIII. To gain a Habit of these Virtues, it is an excellent Preparation to set such a Watch over your self, (as a Sentinel at the Door of your Mind) that the first Inclinations to ill (as Harbingers to Mischief) be kept out. For these admitted, (like a lurking Thief, crept in on the Day Time into some Corner of the House, to take in more of his *Fellows* on the *Night*)

make Way for other corrupt Affections; which will strengthen themselves, and gather so upon you, that at last they will domineer, and turn you, that is, your *Reason*, out of Possession. Therefore resist all Beginnings to Disorder, as well in personall Things as your Apparel, Diet, wanton, or loose Behaviour, idle and impertinent Discourse, as in all the Actions of your Life, and Conversation with others.

CXIV. As the readiest Way to effect Business is to take *Opportunity*; so the best Course to prevent falling into a bad Action, is to avoid all *Occasions* which invite you to commit it. For to Things which are bad, there is naturally so easie a Descent from the *Will* to the *Affections*, that all the Art you can possibly use with your self, will be weak enough to prevent their Conjunction in Mischief; therefore it will be Wisdom before you go to any *Person* or *Place*, to consider what *Temptations* you may meet with; and if you suspect them, rather avoid the *Occasion*, than trust to your *Ability* to resist. You will be less able to thrust one bad Guest out than to keep twenty from entering in, according to that Observation, *Turpius ejicitur quam non admittitur hospes*, "Modesty more forbids putting a Guest to the Door, than keeping him there." But if you give Way to these
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first Motions at one Time, they will *pre-*
sume upon you at another. But become
Master of your Passions at first, and the
Rest will stand more in Fear of your Reason
afterwards.

CXV. It will be for your Honour as
well as for your Quiet, to avoid all Kind
of Contentions with mean and base Persons;
for as in the Way of *Conversation* you
learn but mean Things from them, so in
Controversies to make them your Rivals,
will take Honour from you.

CXVI. Be not ready to entertain a
Suit with your *Neighbours*, small Differen-
ces would be composed by temperate and
gentle Behaviour. And it must be some
Matter of *Importance* which is worth the
Care and Trouble of a Suit. As *Honesty*
requires you to be satisfied first within
your own Conscience of the Justness of
the Cause, so *Discretion* will instruct, when
you have begun to appear full as *confident*
of prevailing, as the Strength of your
Cause will warrant.

CXVII. But to make this Resolution
of Slowness to Suits known to your *Neigh-*
bours, (or to any indeed who may discover
it again,) will be no Discretion; for so shall
this present Rule prepared for an Armour
defensive, be turned to a Weapon *offensive*
against your self. By that Advantage, a
subtill Adversary *unbound* by the same
chari-

charitable Opinion himself, will *cowardly* assail you that are limited by it.

CXVIII. But above *all other* Times let your *first* Controversy be warily undertaken, and by all honest Means take Care to prevail in it. For according to your Success in that, shall you be apprehended by your Neighbours. Opinion is of great Effect, in *small* and *great* Actions. The greater she governs, the more, I confess, because of the Variety of Circumstances and Accidents which accompany great Enterprises. But the Observation is true in both, and you will find it more powerfull than you can imagine. And *most Truly* therefore it was said, *Primis eventibus metus aut fiducia gignitur*, "Courage or Cowardice is of early Birth."

CXIX. Be not hasty to take a small Advantage against him with whom you are in Difference: for so you *teach* him to study the *greater* Revenge. That Kind of Animosity turns the Edge of your Adversary from the *Cause* upon your Person; whereas by passing through the Suit with Mildness and Temper, you gain upon his *Person* if he be *ingenuous*; and lose Nothing at *all* in the Cause it self.

CXX. Think it no Disparagement, as many doe, to make the Dispatch of your Adversary easy, who while you put small *Rubs* and *Impediments* in his Way on Purpose

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pose to trouble him, rather than to help your self; your Adversary will avoid such petty Arts with Scorn; and so the Retarding of the Business will turn to your own Inconvenience at last. The old Rule was wisely laid, "If your Enemy will be gone, make him a *Bridge of Silver* for his Passage."

CXXI. Consult your Cause with *discreet Friends*, as well as *learned Lawyers*; for believe me, the Fidelity and Experience of a Friend will be found as usefull in the Circumstances of a Suit or Controversy, (though not in the *Point it self* in Question) as the Knowledge of a *judicious Lawyer*; but from neither of them hide the true State of your Cause, no more than your bodily State from the Physician; for if you doe, you shall give them just Cause of Excuse for what succeeds ill, and so be forced to bear the Loss without Pity.

CXXII. In the Prosecution of a Suit, I have ever observed, that as much depends upon the *discreet* and *carefull Solicitation* of an experienced Man; as upon the Advice of a *Man of Learning*. For it is not the Knowledge of my *Disease* (though the judicious Prescription of a Physician be joyned with it) but the Choice and carefull Mingling of the Drugs, the *seasonable Time* taken by the Apothecary to *administer* what is directed him, which gives me Ease.

CXXIII. And you shall doe your self

a great deal of Right in acquainting your self with the *Laws* of the Land; (though the Harshness of the Study will not perhaps permit you to spend so much Time) in *reading* and *digesting* them: (as for your own Experience and Benefit it were to be wished you might) in such a Measure as to be able to make a good Judgment of your own Cause: yet to know the *generall Proceedings* and *Differences* of Courts, to be acquainted with the *Entries of Orders*, and *Rules* in the *severall Offices*, and consequently to know the Nature of them, will be of *absolute Necessity*; for by a little Pains taken in that Kind when you are young, and have first to doe with Business, you will be able to judge how such Businesses are followed by others, whom you imploy afterwards; and let the World see that you are not so apt to be deceived, as those who either out of *Ignorance* or *Pride* neglect the Knowledge of these Helps.

CXXIV. Never undertake any Suit upon Confidence of the *Favour* of the Judge, *Interest* in Juries, or the like circumstantiall and By-helps. For that Kind of Building must needs fall at the last, being placed upon *rotten*, and *dishonest* Grounds; and if you should prevail in your particular Suit, the Victory obtained by such false and *degenerate* Helps, brings neither Honour in present, nor Peace and Satisfaction

faction to your own Mind. And thus are you disappointed, and your Adversary provoked to *work under* you, by the like Mines, and Art to blow you up. For the Poet saith well, *Quælibet injuria extinctos suscitât ignes*, "An Injury blows up contentious Flames."

CXXV. When you find your self upon any Undertaking in the wrong, either in point of *Interest* or *Judgment*, it will be Wisdom to retreat speedily. In War as much Honour is got to the Commander by a *discreet* and *safe* Retreat, as by a *hazardous Victory*. *E malis quod minimum est id minime est malum*, "That is the *smallest Evil*, which is the *least bad*." And it is the Rule at Sea; *Gubernator ubi naufragium timet, jactura quicquid sanari potest, redimet*, "A Pilot avoids *Shipwreck* at *any Loss*." In a Word let not your own Will (blown up many Times to a *great Height* by the Acrimony of Contentions;) or the avoiding a *little present* Loss, (taken to prevent a greater;) or the Advice of *obstinate* and *rash* People, (whose Feet are not shod with the least *Preparation* of Peace) or the Fear of the Loss of some small Reputation among some idle By-standers, (who look upon the *Occasion*, but take no Care of the *Consequence*;) or any other weak Pretence whatsoever, prevail with you, not to *redeem your self* in such a Case, upon any safe and reasonable Terms.

CXXVI. It

CXXVI. It will be *Wisdom* and *Safety* for you, to take Care that you exprefs as little under your Hand in Writing as may be; for many Times we write that in *Freedom*, and sometimes in *Confidence*, which we come to hear of after when we cannot recall it.

CXXVII. This invites me to admonish you of Suretiship for others. To refuse *all* Men were to deny a Friend, which you may not doe, lest you deprive your self of the like mutuall Office when you stand in Need of it; which were a *Wariness to Repentance*. But absolutely I advise you against entring into Engagements *with* and *for* Persons much above *your own* Quality; for in such Cases you have seldom any Thanks for what you have done, (all the Offices you can perform for such, being taken rather for the most Part, as Acts of *Duty*, than of *Courtesy*;) and when you think fit to desire a Discharge, perhaps there follows Loss of *Favour*, instead of *Requitall*.

CXXVIII. Into what Condition of Life soever you shall be cast, I hold it safest for you to avoid these Inconveniences which happen often unto Men of a private Condition, by joyning themselves (uninterested) in Case of Difference, between great Persons, or between *Faction* and *Faction* to one Side or to the other. However it may be disputed, whether in Matters of

State, an inferiour Prince should govern himself prudently and safely: while as neutral he looks upon the Quarells of his greater neighbouring States, without adhering to either, after Conditions offered by both, as it often falls out; (because a *weak* Auxiliary, when the Balance of Force and Power stands equally betwixt them, may be very considerable) for that we have seen by Experience, that by this Refusall of them both in their Necessities, the Victors, (the Quarrell ended) have taken severe Revenge upon him; yet the Reason doth not hold between *Subject* and *Subject*. Malice may inflame some Adversaries of you as much; but the Power to *execute* is not with them. While you continue neutral, both Sides expect you, both court you. Once ingaged you stand or fall by your *Choice*. If you have been neutral, the Quarrell ended, you stand indifferent to both Sides; but if a Party, when some greater Accident shall unite them, and their Turns are served of you, what will become of you, *wholly neglected*? At the best you lose one Side for ever, and shall be forced at after (in Point of Civility and Correspondency) to joyn with your *Party* again, upon other Occasions when they shall be weaker, and perhaps the Cause less justifiable.

CXXIX. I admonish you of this, lest
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the Heat of Youth, Freedom in Conversation, or some other Accident move you too readily to enter into such Actions. The Advice is found, *Suam quisque fortunam in concilio habeat, cum de aliena deliberat*, "Let every one who *deliberates* of another's Affair, have an Eye to his own."

CXXX. As I take this to be a good Caution in all Differences, so especially you will find it usefull in those Occasions where *Multitudes* have to do. For to take Part with them seldom brings *Success*, but never any *lasting Victory*. The Inconstancy of them was well known to the imperiall and judicious Cæsar; *Quod sint in consiliis capiendis mobiles, et novis rebus studentes, nihil his committendum statuit*, "I put no trust in Men, as fickle as *Wind*."

CXXXI. And do we not read often in History that with Ave's, Acclamations, and Strewing of Rushes under their Feet; the People have received those Governours of theirs, whom within twelve Months before, they have with *Execrations* and *Maledictions* hurried out of their Gates, as *Hostes reipublicæ*, "Enemies to the State:" and so on the contrary.

It remains now that I should commend unto you, that which I say is the usefulest, and in my Opinion the wisest Course of Proceeding with *all* Kind of Persons, and in *all* Affairs: that is, plain, *discreet* honest Deal-

Dealing; I say the wisest, that is the *most conducing* to just Ends, (And I hope yours shall alwaies be such) not only as a Precept derived from the Law Divine; whereunto the Labors of all Divines, (as they are the Messengers of Truth) will exhort you; for it admits of no Contradiction: but as it serves you in a morall Construction.

CXXXII. Other Courfes *farsed* and *stuffed up* with the crafty and subtill Devices of pragmaticall Wits, petty and mean Arts, may serve you for one Turn or two, which once discovered (as the Legerdemaines of Jugglers, for the most Part are) render that Kind of Dealing unserviceable, and your self *contemptuous*, as being a Violation of that ancient Rule, that "an Oath or Promise is to be interpreted not by him that makes the one, and takes the other; but by him that takes his *Affurance* from them." And therefore it was said, *Jusjurandum & Pacta violari, hæc abjecto quidem homini decorum esse*, "It only becomes a mean Fellow, to break his *Word* and *Oath*." And *Priusquam promittas delibera, at cum promiseris, facias, ne quis merito tuo te oderit*, "Weigh before you promise, but when you have made a Promise, break it not."

CXXXIII. What Racking of Inventions? What *Scrutiny* of Memory? What Subterfuges must be used, to piece and cement Dissimulations and Untruths together

ther? On the other Side, what inward Quiet in present? What Satisfaction at after? What Reputation to a Man's Words and Actions, is gained by a plain and direct Proceeding with all Men?

Certainly those Maxims are most conclusive, most universally to be followed, which Nature assents to for Truth. If so, I dare say, that you will frequently observe it, that however vicious and impious Men, (drawn by exorbitant Passions) for attaining their own Ends, are content to make Use of the corrupt and By-ways of Falshood and Deceit; yet even out of these Men's Judgment, and secret Opinion of Truth, they shall be forced to commend, yea, to prefer the Virtues and Actions of honest Men.

CXXXIV. And it is to be imagined, that the great Examples of Truth and Virtue, which the ancient and knowing Philosophers both in their own Practice, left behind them, for our Imitation; and the infinite Pains and Endeavours they used in their *voluminous* Arguments, and Motives to work upon our Understanding, Will, and Affections, to imbrace and observe the Rules of Honesty; were not meerly pursued by them, out of the bare Honour and Estimation they had to Virtue; (I mean to that Virtue it self; considered by it self;) but as they by Experience found

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found it the safest Conduct, and the most perfect Direction for the regulating of our human Affairs.

CXXXV. How much then are those Men in an Error, who can think Glory and Praise worthily bestowed, on Men who atchieve any Thing by other fraudulent and indirect Helps? As if all the Wisdom in the World lay under their Caps; whereas the principall Engine whereby they work their great Feats, is but a Denial or Concealing of Truth; which may perhaps be a Secret reserved from another for the Present, but, to their Shame by Time and Observation like enough to be discovered.

CXXXVI. For the ordering your domesticall Affairs, many Things are to be thought of, which are common to all Kinds of Conditions. Other Observations will be seasonable for your self upon other Opportunities. What Liberty to use in your household Expences, (wherein are contained the Wages of your Servants, your Table, the Charges of your Stable, and all other Necessaries for House-keeping) must be proportioned according to the Plenty or Narrowness of your Revenue. For you are not bound to be expensive after the Reputation of your Estate, or the Value of that Part which is in Reversion, or under any *Incumbrance*, but only

according to the present Benefit you do make of it.

CXXXVII. I have heard it observed by judicious and discreet Men; that the whole clear Estate being divided into three Parts, one Third should be allowed for all personall and domesticall Charges whatsoever. One third Part is to be reserved for Provision for Children's Portions, and the like: and the last third Part laid up for *Purchases*, and other Additions to the House. But whatsoever you allow for your household Expences; take Care that it be orderly distributed. For you will find more Benefit and Quiet redound to you, by living under Rule your self; and taking Care that your Servants shall do the like; than you can at first Sight imagine.

CXXXVIII. Times appointed for your Family to rise, and go to Bed; for *Prayers* Morning and Evening, for Dinner and Supper; and indeed for all other Things, will make the Government of your household Affairs much more easy: your Family much more obedient. Your own Example in true Piety will prevail much among your Servants; and if you can be so happy as to bring into your House, a Divine enabled with Discretion as well as Learning (who may by his Gravity and pious Carriage give good Example to your House, and

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and call your Children and Servants to an Account upon all Occasions,) it will be a great Blessing to you.

CXXXIX. As in other Things, so especially a good Order is to be kept in your Rentalls: an exact Accompt of your domesticall and all other Expences; the more plain and particular, the better; and under the more Heads you distribute your Receipts and Disbursements, you will find it *more familiar*, and *less subject* to Confusion.

It is not proper to commit the Receipt of your Rents, and all your Disbursements to *one* Man; for unless he be honest, and dexterous also, in his Accompts, or your self *very carefull*, and *able* to give him Charge; you will be couzened, or confounded at least.

CXL. It is an excellent Help, in great and small Matters, (though a familiar Rule) "*to do any Thing*, when you think on it;" for by deferring and trusting to Memory, many Times the *Occasion* may be lost, which one Minute's Time perhaps might have saved: and this hath happened *too often* to my self.

CXLI. The Numbers and Conditions of your Servants must be left to your own Discretion; wherein your Circumspection must be used in the Choice: for much of the Solace and Comfort of your Life depends

pende upon the *well* Discharge of their Duties. And you will find by Experience, that nothing in the whole Course of your Life, will be more difficult to you than to procure *diligent* and *faithful* Servants: which happens partly by the Liberty which Persons of all Qualities take to themselves, beyond the Rules of Moderation and Order: partly by the Ignorance of *good* Masters, who either exceed in too much Austerity, or too much Lenity: the first, keeping Servants under too much Slavery; for there can never be true Service, where there is not *Love* mixed with *Fear*; the other, giving away the Authority from himself.

CXLII. It is not good therefore (as we use to say) to be a *Lion* in your own House, fierce and cruell: but rather to govern your Family by Discretion and Temperance. And it is much better, both in Point of Example to the Rest, and for the Quiet of your own Mind, to turn a disobedient and incorrigible Servant out from the Rest, than to be *alwaies brawling* and *chiding*, to your own *Vexation*, and to the *Scandall* of the Rest.

CXLIII. Besides the ordinary Number, it will not be amiss to take some Tenant's or Neighbour's *Sons* (who may have some Obligation from their Parents to your self and Family) to bring them up under your
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own Eye and Directions: who by good Government will prove of more Use and Trust to you and your House than a Stranger.

CXLIV. I wish you rather to exceed than come short of the *usuell Wages*, and Entertainment to your Servants: for their Obligation to you, will be thereby more increased, while they remain with you, and others more readily procured in their Places, when they leave your Service.

Be not excessive in your Expences upon your own Person, upon Building, Gardens, Dogs, Horses, and the like. That Humor *steals* upon many wise Men exceedingly. And though it be more commendable in a Gentleman, than the *other Extream*, sordid Baseness; yet it is a Vanity no wise Man will excuse in you. I am sure your Posterity will have no Cause to *thank* you for it.

CXLV. If you find your self subject to any Excess (be it in what Kind soever,) moderate your self so at Home before your own Family, that (if you can prevent it) your *Servants* may not *discover* you. For if they do, you shall both be subject to a Scandall abroad by their Discovery of your Infirmities; (and the Mouth of one of your own Family will stand as a *double* Witness against you; and bring your œconomical Authority at Home into more

more Contempt. And to say Truth, with less Confidence can you *take Justice* of those Servants for their Enormities, which you your self daily teach them by your own Example.

CXLVI. Let your Entertainment of your Neighbours, be alwaies chearfull and friendly; such as may perswade them to *look upon* you often, and at all Times with Contentment. And towards the meaner Sort use Affability, for that will increase their Affection towards your self and Family; which I can witness to have found from the whole Countrey, out of the Respect they had to the Memory of my worthy Grandfather Sir *Christopher Wandesforde*; whose *neighbourly* and *friendly* Behaviour to his Equalls, Mildness and Care to perform Offices of Love and Bounty towards his Inferiors; begot not only a singular Respect and Dependency in the whole Countrey, in a Manner, upon him while he lived; but in the Virtue thereof, a far greater Estimation to me, than I could otherwise have merited of my self.

CXLVII. Therefore enquire further of him, and make him in these Particulars your Example. And for my own Part I have never come nearer *Popularity* than this. To be possessed of the good Opinion of those People among whom you live,
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is commendable, and a wise Man may endeavour it; but to *confide* or *rely* upon them, is direct *Folly* and *Madness*. The common Rule of Hospitality will inforce you to Bounty; and all Kind of fair Treatment of Strangers, the *Law of Nature* requires it.

CXLVIII. Avoid the Vanity of *great and riotous* Feasting; whether it be to entertain great Men, for Ostentation and Compliment; or for Popularity among your Neighbours. (Of the two Evils, the latter is certainly the less, for you may *perchance* get Thanks for that Kind of *Vanity*; this Kind of Excess brings nothing with it, but an unnecessary Expence and Consumption of those Things God hath bestowed on you for *Use*, not to be *profusely wasted*.

CXLIX. What Part of your Demains to reserve in your own Hands, under Stock or for Provision for your own House, I cannot particularly direct. But in the general it is my Opinion, that "no Gentleman whose Eye cannot be *constantly* upon the Labors of his *Servants* every Day; and consequently commits much to the Care of others; doth ever *gain* or *save* by keeping much Ground under Stock." But this Observation is more or less to be followed, according to the Nature of the Ground you have; but principally according to the Rates and Value of them, by
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the Course of that Countrey where they lye. For if the Countrey be so well planted and inhabited, that Lands may be set at *reasonable* Rates, I Think it losse to keep more in your Hands than will serve for the Provision of your House. For the Negligence of Servants is so great, and there be so many Accidents, of Loss and Waste, to which Cattle (Corn especially) are subject; that your Loss in *one Day*, by that Means, may be greater than your Gain for a *whole Year*.

CL. I advised you before to use Humanity to your Brethren and Sisters. And I must exhort you, as you stand in the Place of a Parent to them, to direct them with your Counsell, and protect them with your Countenance. Be so far from grudging at those *small* Shares which I have cut out of my Estate for them; that if by any Accident they come short, you may support and relieve them: let your House be alwaies open to receive them, not as Strangers, but as Part of your Family. I hope by God's Blessing to provide for them in such a Manner, that they shall rather be *Ornaments* of Use and *Comforts* to your House, than any *Burdens* or *Trouble* at all. But all we have, being in his Disposall, who created and confers all Things; and not knowing how far *my Sins* may *provoke* his *Justice* to take that from me, which by his
Bounty

Bounty I do now enjoy, and purpose to make them Partakers of: I do, by the Authority of a Father require you in Case my Purposes to them be prevented; so to provide for them, that the World may see, that you express your Duty to your *Father* by the Regard you have to the *Rest of his Children*.

CLI. And it will be Piety in you, to look comfortably upon your Kindred further removed; according to their Relations and Necessities. What are we more than brute Beasts, if the *Nest* wherein all the Chickens of one Brood were hatched, be no longer open to receive them, than while they are under the Wings of the Parent which produced them? Time may remove the Degrees, but cannot wear out the Relation of *Blood* and Kindred, between you and those descended from your *Grandfather* or *great Grandfather*, as well as your self.

CLII. Therefore have your Uncles and Aunts in good Estimation; not to rejoyce with them only, if they be creditable and rich, Strangers will do that to your Hand (for as *Solomon* saith, "the Rich shall have many Friends") but to *comfort* and *provide* for them, if they be *poor* and *stand in need* of you, as I hope they never will. And this is Virtue indeed. It is with the greatest Families, as it is with the fairest Trees; though the Root prosper, and the *Branches*
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generally flourish, yet by some Accident or other, now and then, a Branch of it sometimes withers for a *Season*, and after grows green again.

CLIII. It will become you well, and it will agree with the Thankfulness which you (and indeed I) owe to your Mother, to respect her Friends in an extraordinary Manner; you owe it to her in Duty, but I advise it in Gratitude, for that singular and kind Manner of Regard, wherewith she (from the first stepping into my House) hath treated my Kindred and Friends: not one of them having Cause, but to acknowledge Respect to her *Person* and *Memory*.

CLIV. In the prime Place cast your Eye of Duty and Observation upon my Lord Deputy, as upon one whose constant Friendship to me, and noble Acts of Bounty, hath not only rendered my Life much more *comfortable* to me; but given me the Means to enlarge your Fortune; and to leave it *more free* and *entire*, than without his Favours I could have done; for whatsoever I *am* or *have*, besides my own Birth, and Patrimony, I acknowledge (under the supream Duty I ever have for his *sacred Majesty*) to owe to his Bounty. I have so many ample testimonies of his Affection to me, through the whole Passage of my Life, since I appeared a Man in the
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World; that I cannot express either the *Number* of them, or the *Excellency* of the *Manner*, how they were with most Advantage to me, conferred by his Lordship.

CLV. Whatsoever Comfort I have had by his open and free Conversation with me; what Opportunities to gather ripe and reasonable Observations, from his *known* and *great* Abilities; (more instructive to me, I confess, than all that I *ever heard* or *read* of others,) what Security and Protection in all my private Affairs; my own Heart doth thankfully acknowledge, and the whole World, (to whom we were both known) can assure you:

CLVI. And all this grounded upon no other Merit in me, but my *Love* to his Person, *Faith* to his Service, and to those great Trusts which he was pleased to deposit with me. And so well am I acquainted with the Nobleness and Largeness of his Heart, that I am most confident, whensoever I am laid in the Dust, the *flourishing* and *fruitfull* Flower of his Affection will never wither towards you; unless you by your Neglect and Unthankfulness, justly provoke him to desert you. And his Lordship will have the greater *Interest* in you, and you ought to have the more lasting *Duty* for his Lordship, because he was pleased to stand as a *Witness* for you in your *Baptism*. Here must be your *Shelter*

in all *Storms*, your *Comfort* in all *serene Fortunes*.

CLVII. Neither must your Obligations bound your Respects to his Person alone, but in the Contemplation of his Favours, be alwaies found exercising and paying those Duties, which his Lordship hath merited from us all, in your constant Service to his most virtuous and noble Lady, (whose Favour also we have all Cause thankfully to remember) to his most hopeful Son, to all his sweet Children, and in fine to his *whole Family*.

CLVIII. The Duty you owe to your Uncle *Osburn*, I hope you will not forget. Nature binds you to observe him; and I must recommend him to your Imitation, as a great Example of *Prudence* and *Moderation*. If you will submit your self to his Advice, I know you will find him of singular Assistance in your Affairs. Therefore think nothing well undertaken, but where his Judgment is first consulted.

CLIX. All being now, my dear Son, represented which I thought pertinent for me, to observe to you, as Helps and Guides through the severall Degrees of your Life; I think some little Time will not be ill taken up, with a brief Narration of some Part of my own Life: which I do not out of *Vanity* or *Ostentation* (there is no such Cause) much less to give it you for an *Example*:

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ample: but that in that Part concerning my Estate, (which I principally purpose to insist upon) you may see I have no Cause to be *ashamed* of my *Stewardship* for you.

CLX. My Father (as you will find by your Rentalls) left me not in present Revenue, above 560*£. per Annum*, and that charged with three Brothers, and two Sisters unprovided for. The Debts which he did owe, were near 800*£.* no Furniture at all, to the Value of a Stool at either of my Houses; my self left in Minority, which cost me near a 1000*£.* for my Wardship. Besides all this it was considerable, that as I was Inheritor to the *Blood* and *Name* of my Ancestors; (who had lived creditably so many hundred Years in that Place) so fresh in *their* Memories: I was obliged (at least in my Opinion then) by my Appearance among them, in some Sort to maintain the good Opinion I found of my own Family: which upon the Matter was an Addition to the Burden, which laid upon my Estate.

CLXI. I paid those Annuities for many Years, which my Father laid upon my Estate; namely 60*£. per Annum* to an Uncle and *Kinsman*; besides an 100*£.* which I pay yearly to my Mother-in-law in recompence of her *Thirds*; which she claimed out of a certain Part of my Estate. I satisfied all my Father's Debts to a Penny;

(albeit the most of it was not chargeable *legally* upon me or my Land.) I have paid my Fine in the Court of Wards.

CLXII. I have marryed one of my Sisters creditably, I thank God, and to her Contentment; and given a Portion to the other. I have made Allowance to my Brother *John*, at the Inns of Court; untill by the Bounty of my Grandfather *Hausby*, and his own Practice, he was better provided for. I have disposed of my Brother *Michael* at my own Charges in the University; and since otherwise; (as you will observe) wherein the Favour of my Lord Deputy hath been in a gracious Manner extended to him. I have given some help to my Brother *William* upon the setting up of his Trade.

CLXIII. I have furnished my House decently, though not curiously. I have bestowed on Building in severall Places at least 1600*l*. And besides all this, I dare say, (I speak the Truth) I have lived decently, I am sure to my Contentment at Home and Abroad; but so well, I am confident, that none of my Friends have Cause to blush in my Behalf; or my Neighbours to discourse upon me. And to what Proportion my Estate is now advanced you will easily find.

CLXIV. What I have done hath been without Injury to any Man, or Pressure of
my

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my *Tenants*: I know I have their Affections for the Preservation of my House; and Prayers for my own Welfare. How you will behave your self to them, I leave to your own Conscience. But remember *Terram dedit Filiis hominum*, "the Earth is created for the Use of Man." But there can be no positive Rule for this. The Plenty of your Estate, the Disposition of the People towards you, must regulate you more than any Precept can.

CLXV. Neither can you be directed, whether you should take *Fines* or *Rents* of of your Tenants. Certainly the middle Way is *generally* the best; Part Rent, Part Fine, as the most equall Course for Landlord and Tenant. But in this likewise there do many Circumstances occur, whereby your Resolution must be grounded. But you will ask me, how out of so small Rents, I was able to perform all this which I have spoken.

CLXVI. The Husbandry that I can brag of, was that I was moderate in my personall Expences; that I had (as I told you in the Beginning) a great Help by the Frugality of your Mother; who never wasted *Six-pence* in her Life that she could creditably save. I say creditably, for on the other Side, she was not guilty of *mean* and *base* Parsimony, in any Thing wherein my Credit or Contentment was concerned.

CLXVII. It is true, I expected the
Expi-

Expiration of certain Leases which my Father had made upon some Part of my Land; which I improved (for the most Part) without taking any Fine. I never made any ill *Bargain* for Money; but by the Credit of my Friends and my own good and carefull Performance, (I mean keeping Time) with my Creditors, I supplied my Occasions with Money at the *usuall* Rates; which I was forced to do continually, rather than by Sale of some Part of my Lands, by Mortgages, or some more disadvantageous Bargains, to weaken my Estate, and lessen my Revenues.

CLXVIII. Good George, I have delivered thus much to you for the better ordering of your whole Course of Life. Observations to direct you in your Youth, to accompany you in your middle Age; and to which you may *add* in your riper Years. I deliver them with the *right Hand* with Singleness and Sincerity of Heart; (doe not you take them with the *left*,) as written not so much out of the *Authority* as out of the *Love* of a Father. Neither by these Kind of Directions think, I labour to expresse my self, as though I would have you think, that I took my self to have been that Man, I here wish you to be: I have my *Vanities*, many of them, but not so deeply dyed, as that I know not my self much better than so. Some of these Rules, (taken from the Examples of others)

I have practiced, and found the Benefit of them. *Most* of them I could not attain unto. Let it not be then ill taken by you that I labour and wish you may become a Man *wiser, more moderate, less transported* with Passions of Mind than your Father.

CLXIX. If I should deceive and flatter my self to think that I had some Perfection, the World can witness against me, that by *Rashness* in my ordinary Discourse, *hasty* and *cholerick Expressions*, (such as well collected Men refrain) and by many other unbridled Affections which I *could not* govern; I became often guilty of breaking the *Rules of Civility* in Conversation; and giving that Offence to others by Words, which I had Cause afterwards to wish unspoken. Besides the *inward Obliquities* and *Inquinations* of my Mind, whereof my own Conscience can and doth accuse me, if you hear not of *capitall* and *gross* Crimes laid upon me, I shall be happy; the Cry of the *Widow* and *Fatherless*, of the oppressed by *Wit* or *Power*, of any Thing gotten by *Violence* or *Oppression*.

CLXX. I dare not excuse my self from the Failings of my Judgment, the Unbridledness of my Affections. Some, nay, many Things may have escaped me, out of my Weakness and Partiality, which I cannot call to Mind. But from the *wilfull* Comittall of *any* of these Crimes, I thank
God

God, I can acquit my self. And if any Transgression of mine in this Kind or any other, by the Violation of my *publick* or *private* Faith, to the Injury of any Man in his good Name, or Fortune, can be remembered by me (while I have my Understanding left me) I *will not* be laid to rest in my Grave, till I make Satisfaction.

CLXXI. For, I hold the Rule most *inviolably* true, *Non remittitur peccatum, nisi restituatur ablatum*, "Conscience is not acquitted till Restitution is made." Therefore, Son, seeing you are like to inherit my *Name*, good or bad, as well as my Lands and Fortunes; redeem (when I am gone) any Injury or Wrong committed by me, with as much Care and good Will, as you take the Profits of my Lands, otherwise you do but lay my Body in the Grave, out of your Sight; and take Possession of my Estate, but suffer wilfully my better Part (the *good Name* which I would willingly leave in Quiet behind me) to lye above Ground rotting, and stinking in the Nostrils of all honest and virtuous Men.

CLXXII. But methinks I hear some loose Libertine, some licentious Wanton ask you; "what your Father meant when he gave you these Rules; would he have you to be *as wise* or *wiser* at twenty, than himself was at forty? Would he have you spend your Days in Speculations and philosophical Conclusions? No Liberty at all
to

to be taken by you, in Recreations and Gentleman-like Exercifes?" No such Matter! These Questions come not out of the School of *Nature*, but from some more infectious Spirit. Nature delights in the Preservation, nay, in the Perfection of her Works. She is no Step-mother to destroy them and strangle them. As the Judgments of these Men are corrupted by their depraved Affections, so in them the Life of Truth is quite extinct!

CLXXIII. For let this Question of theirs be answered with another. "Doth the most inordinate, and greedy Pursuer of sensuall Pleasures, and brutish Lusts, delight in them as the adequate Object of his Understanding, truly enformed? Or rather as the Object of his Affections, for the present leading his Understanding captive? If so, why may not the Soul of a discreet Man, (having made Virtue the Object of his Affections) take the same Felicity, and have the same Complacency in the Practice of *virtuous Principles*, as the other have in their *misguided Fancies*? Nay, so much more certainly, by how much *Reason*, (which accompanies this Choice alwaies) doth more powerfully work upon the *Will*, which is the Mistress of the Soul.

CLXXIV. How then is your Liberty taken away? Where is the Austerity they would fright you withall? In all this Discourse, there is nothing to be found of
Sadness,

Sadness, nothing of *Stoicism*; these Things are written to enforce the ordered Discipline, not to abridge the Liberty of the Mind.

George, if you follow them, believe me, not the Benefit only, but the Honor will be your own. For the Power of these Virtues is more illustrious in him who can practice the Precepts; than in them who teach the Duties. *Liberavi animam meam*, "the Reward I look for, I have already obtained."

CLXXV. Dear Child, God Almighty, the *sole* Author of *all good* Things, whose Holy Spirit *only* doth incline the Heart of frail Man to the Obedience of his blessed Pleasure, bow your Will and Affections to the Entertainment and Performance of those Duties; that they be not to you like Water spilt upon the Ground, which *cannot be gathered up again*, or Words written in the *loose Sand*, which every Blast may obliterate; but lastingly may abide in your Heart, as written there with the Point of a *Diamond*, and so produce Fruits worthy of the great Care, and strong Affections, of

Your most loving Father,

Kildare,
Oct. 5, 1636.

CHRIST^R. WANDESFORDE.

M E M O I R S
OF THE
L I F E AND D E A T H
OF THE
RIGHT HONOURABLE THE
LORD DEPUTY WANDESFORDE;
COLLECTED FROM
AUTHENTIC RECORDS AND MSS.

BY HIS GREAT GREAT GRANDSON
THOMAS COMBER, LL.D.

Rector of Buckworth and Morbone, Hungtindonshire,

And

Chaplain to the Countess Dowager of Balcarras.

*Non alio, ne Regum equidem, de sanguine malim
Esse satum, tanti est Pietas, atque aurea vitæ
Simplicitas, et nuda Fides, Lucroque pudendo
Pectus inaccessum, et rigidi Mens conscia recti.*

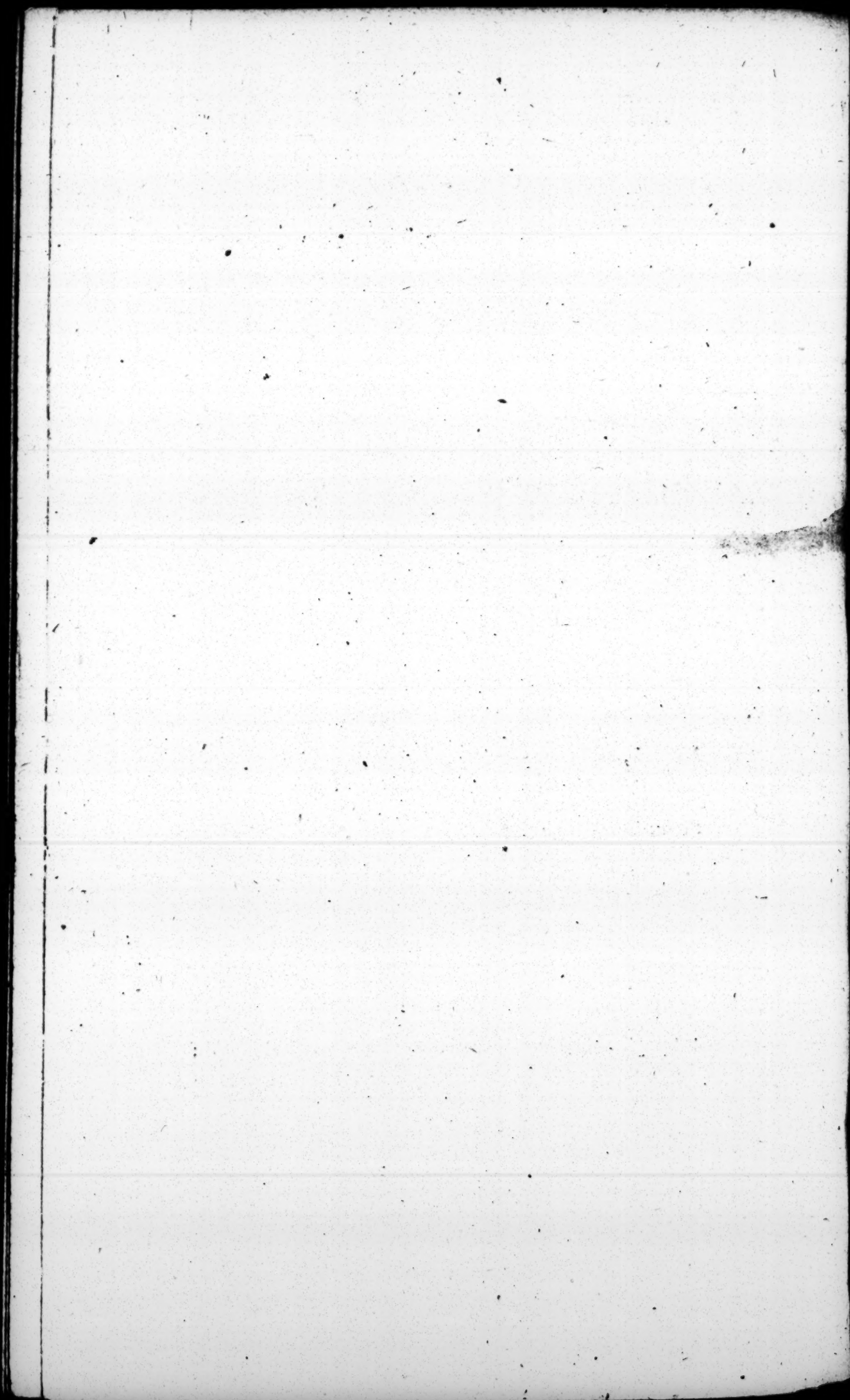
Vanierii Præd. Rust. L. V.

V O L. II.

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M.DCC.LXXVIII.



N O T E S.

I. *THAT rich Man.*] See Luke xvi. 23, &c.
Catholic] universal.

II. *Flowers. — fruitful Gardens.*] The Expression is *just* and *beautiful*.

III. *Your Days.*] I doubt whether the original Reading were not, *my Days*.

IV. *Her Authority.*] Sir C. W. was so *wise* as well to *foresee* what happy Authority her great Abilities would keep up. — *diligent Account of your Studies.*] Her own Accomplishments enabled her to receive and direct these Studies. Happy Mother! Happy Son!

V. *God and Nature hath imprinted.*] That is, God hath imprinted, and Nature hath imprinted. — *Modesty and Humanity.*] How judiciously doth Sir C. W. join *Humanity*, that Quality from which Man is denominated, with *Modesty*!

VI. *Her only, yourself likewise.*] How large his Scope! — *preserved, — improved.*] How just a Climax! — *Providence.*] The same as *Prudence*.

VII. *The Eye, &c.*] See Proverbs xxx. 17.

VIII. *Ordinary Regard.*] Only *ordinary*, as being one of my Children. — Prevail themselves.] That is, *avail* themselves.

IX. *Steal themselves.*] A *strong* but *just* Expression! — *Petty and slight Arts.*] Just Character!

X. *Debase your Spirit: deprive you of your Estate.*] Just Enumeration of the *two greatest* and *almost equal* Mischiefs, which can be done to young Heirs. — By learning to *obey*, when you are *young*, you may be fit to *govern*, when you are *old*.] This is one of the Maxims of *publick* and *private Wisdom*!

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XI. Pieces hewn out of the same *Rock*.] A just Metaphor!

XIII. *Recreations* — *most manly, approach least to Danger or Charge*.] What excellent Description of Recreations to be commended! *Dogs or Horses, &c.*] These are in every Description of the Taste of Youth, a *striking Feature*. — *Imberbis Juvenis, tandem Custode remoto, gaudet Equis Canibusque, says that Judge of Men, Horace.*

XIV. *Tutors looked upon it*.] The Thought of God's Omniscience supplies the Presence of the great Tutor of Men!

XV. *Guides and Masters*.] *Natural Inclinations to licentious Use of Liberty, and Example of Companions* are Masters heavily paid for. — *Parents*] means *Relations*, as in the *French*.

XVII. *As to preserve Life in a Man, &c.*] A just Comparison.

XVIII. *Not above eight Years old*] An eminent Instance of early Piety! He became Dean of Londonderry. See Sir C. W's. *Memoirs*.

XIX. *Repeated*.] In private Instruction. — *Catholically beloved*.] Beloved by all Men, even by those who do not practise it. — *Ninth Commandment*.] Every Falshood is designed to deceive our Neighbour, and therefore is a *Trepass* against him. — *Greater Fault*.] Thus our *English Bard*:

Dare to speak Truth: no Fault can need a Lye:
The Fault which needs it most, grows *two* thereby.
This *Vice* Sir C. W. justly calls "a *petty Chapman*." — *Lips of Truth established*.] See Proverbs xii. 19. — *Lyes shall perish*.] See Proverbs xix. 19.

XX. *Live, move, and have our Being*.] See Acts xvii. 28. — *Publick and private*.] Though the Reasons for outward Reverence of God in his *public* Service are more than in *private*, yet

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these are sufficiently — cogent, — *Babes* and *Sucklings*.] See Matt. xxi. 16.

XXII. *One Quarter of an Hour*.] This admirable Advice of Sir C. W. is the Substance of those famous golden Verses of *Pythagoras*, viz. Πη παγκαν; Τι δ' εγγα, &c. &c. Sir C. W. supposes one Quarter of an Hour sufficient to make the Recollector's Pillow *easy*.

XXIII. *Eat so much as he could*.] The Meaning of *eating* here seems to be “Keeping as much Company as he can.”

XXIV. *Sobriety — Humility*.] These Plants will always be found to grow in Neighbourhood, — *Grows plentifully be reaped*.] That is, *reaped plentifully*.

XXV. *Pastimes*.] An *Euphemismus* which Men often use to express *Recreations* by too good a Name.

XXVI. *Convenientness and Usefulness of Rooms within, by outward garnishing of the Structure*.] This Argument from the *outward* to the *inward* Man, is *conclusive*. See Sallust's Account of *Cataline's* giving fine Cloaths to Persons whom he wished to *corrupt*.

XXVII. *Water spilt upon the Ground*.] See 2 Sam. xiv. 14. *House-top*.] See 2 Kings xix. 26.

XXVIII. *Rather Improvement of Manners than Advancement of Knowledge*.] That great Judge of Men and Manners tells us,

“Omne tulit Punctum, qui miscuit utile dulci,
“Lectorem delectando, pariterque monendo.”

XXIX. *Reasons causing such Events*.] Reason appears to justify Sir C. W. in the Conclusion, but some severe Judges confine the Historian to a mere Narrative of the *Fact*. — *Four great Empires*.] Namely, *Medes, Persians, Greeks, and Romans*.

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XXX. *Dare give no Directions.*] What Modesty in Sir C. W. — *Church of England.*] What a noble Character does Sir C. W. give of this Church!

XXXI. *Unhappy Controversies.*] Sir C. W. justly calls these Controversies *unhappy*, which produce much *Perplexity*, but no *Amendment* of Life.

XXXIII. *One Fold — twenty Folds.*] One would think Sir C. W. to mean in the last Sentence the *Confessionalist*, and if he be a Descendant of Sir C. W. to *predict* him with great Concern.

XXXV. *Unable for one, and unworthy of the other.*] How just this severe Sentence!

XXXVI. *Puritane.*] How has this Name like a 1000 others, been abused!

XXXVII. *Be that Man, you seem.*] How nobly did Greece apply this Character to *Aristides*! How glorious for *Euripides* to be the Author of this Character!

XXXVIII. *To this*] *Vice, Lust*, Sir C. W. seems to have the general Injunction, “Resist the Devil,” (James iv. 7.) in his Eye in the preceding Sentence.

XXXIX. *Moderation and Guard over a Man’s self.*] No Man can doubt the Efficacy of Guard over a Man’s self; and doubtless, Lust requires *all* this Guard, to resist it effectually!

XL. *Conversation.*] How sadly is this Word abused on such Occasions! In my Opinion *Dice* and *Cards* do not *promote* but *destroy* Conversation!

XLI. This *indifferent* Action becomes a *most vicious, disordered, unlawfull* Course.] In how many does this happen!

XLII. Sir C. W. answers well the Pretence, “Skill must be obtained to save from Loss;”
and

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and the Venturing of 200*l.* will be thought a small Venture for a Man of his Fortune.

XLIII. *Moderation an excellent Victory over your self.*] This is a *Definition* of *Moderation* from it's *Derivation*.

XLIV. To *gather*, to *let stand*, to *throw out*.] These three sorts are referred to the *best*, the *worst*, the *indifferent*.

XLV. *Best for Quality as well as good Conditions.*] How frequently these are not found in *Union*!

XLVI. *Absolute and general.*] In *Exactness* of *Speech*, *universal*. — *forty Years old.*] At which *Time* a *Man* is said by the *Proverb* to be either a *Fool* or his *own Physician*.

XLVII. *Compare Man with Man.*] The great master *Study* of *Life* is to judge "*Quantum Homo Homini præstat*," and indeed "*if Man differs more from Man, than Man from Beast*;" it may be justly called the *master Study*.

XLVIII. This whole *Number* is a fine *Contrast*.

XLIX *Eyes allure.*] Well says our amiable Poet [Gay] "*Every female Eye unites to Sin*." — Whose *Moderation* — our *Impotency*,] The *Moderation* of the *Ancients*, makes a fine *Contrast* with *Impotency* of *Moderns* though *Christians*.

LI. *Doubtful or suspicious Countenance.*] We know Sir *H. Wotton's* advice to a young Traveller, to carry "*il cuor involuto, il Volto sciolto*." — *Too diligent an Observer.*] The *Author* of this Advice was fit to have been sent *Ambassador* to *Spain*, as he was designed. — *Best Kind of Harvest-work for young Men.*] What Harvest would Sir *C. W.* have made in *Spain* after the *D.* of *B!* —

LII. *Bottle too-often opened, or too-long*

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uncovered.] Such a Man as the Author of this beautiful Comparison, would scarce ever be thought to keep the *Vessel* of Conversation, too often opened, or *too long uncovered.* —

LIII. Use of Travel.] How concise an Enumeration of the Uses of Travel!

LIV. *Gesture.*] This is the very Marrow of these Ornaments.

LV. *Equal Vice.*] Perhaps the Gentleman here trespasses the Christian. — *slight Toy.*] A Lady's Reputation is probably meant by Sir C. W.

LVI. They lose their Labour, you endure the Tryall.] How admirably is the Result expressed!

LVII. *Carelessly folded up* — *loosely unravelled out.*] How justly is this Metaphor used!

LVIII. Think nothing *safe*, which hath *once* proceeded out of your Mouth.] The Ancients observed, that the Words of Man had a double *Ερως ὁδοντων*, to signify the need of *Silence*.

LIX. *Too many good Gentlemen.*] 'Tis surprising, that Sir C. W. can call these *Monkies good Gentlemen*.

LX. *Best nor eldest.*] What Prudence!

LXI. More Hope of a Fool.] A *Sarcasm*, opposite to an *Euphemism*.

LXIII. *Makes Haste* to have new Companions.] The Meaning of the Phrase, "*makes Haste*," is, "*makes too much Haste*," so "*hasteth to be Rich*." —

LXV. *Serious* — *delightful.*]

Omne tulit Punctum, Qui miscuit *Utile Dulci*, &c. as *Horace* observes.

LXVIII. *Sandy Men* — *Rock.*] Here is a plain Allusion to our Lord's Parable of the opposite Buildings. See Matt. vii. 24. &c.

LXIX. Well-furnished Magazine.] This
is

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is an excellent Description of a Friend ; worthy of Sir C. W.

LXX. *Petrarch.*] How almost universal has Sir C. W's. Reading been!

LXXI. *One Time.*] I rather think the true Reading to be, *any Time*. There is *too much* Jingle in this Sentence, yet good Sense at the Bottom. —

LXXVI. *Garments.*] For this Reason perhaps the *Roman* had *Right*, who when his Friends observed that his Wife was *chaste*, fruitful, &c. answered that his *Shoe* was handsome, &c. but himself alone knew where it pinched.

LXXXIII. *From the Lord.*] See Prov. xix. 14. — Praise her.] See Prov. xxxi. 31.

LXXXIV. *Most subject.*] Because the finest Porcelain suffers most.

LXXXV. *Other.*] Otherwise.

LXXXVII. *Least studied.*] This Conclusion agrees with the Nobleness of Sir C. W's. Mind.

LXXXVIII. *Neighbouring Gentleman's Family.*] This Son to whom Sir C. W. writes, when he *unfortunately* died, was on the Point of Marriage with a Daughter of the L——r. Family.

XCII. *Comfort — Service.*] This is a good and *necessary* Distinction!

XCIII. *Expect.*] That is, *barely expect*, without *Receipt*. — *equal Yoke.*] Let *Criticaſters* dispute whether this be an *æquale* or *inæquale Fædus*, the N. T. clearly shews how far it is *one* or the *other*.

XCV. *Love — Dotage.*] This is a good Distinction. — *Fatally — ridiculous.*] Sir C. W. justly calls the Permission to a Wife, to *intermeddle* in public Affairs, *f. r.* No *wise* Wife desires it, no *unwise* one *deserves* it. Let us learn from the Instance of *Porcia*, by what *Tryal* she merited *Cato's* Confidence.

XCVI. *Gentle-*

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XCVI. *Gentleman.*] All which Sir C. W. advises, is implied in the Name of *Gentleman*.

XCVII. *Religious Vow.*] No one who considers this great Difference betwixt Chastity *before* and *after* Marriage, can think Gallantries *after*, such Trifles as they are too *usually* treated.

C. *Hopes.*] When a Friend asked *Alexander the great* what he had reserved for himself, he answered, "*Hopes.*" These are *generally* the *Leaves* of *barren Trees*. See Plutarch de *Alexandro*.

CI. For the Story of the *Panther.*] See Plin. Nat. Hist.

CIV. *Very — wise Man.*] This Judgement is fathered on King James I. whether Sir C. W. meant him, or no, I know not. He was called *Solomon*, we know. — *Happiest Condition.*] The Truth of this Judgment I know not, but *violently suspect*.

CV. *Provincial Government.*] Sir C. W. means the Government of the President of the North. — *First Courtesy, first Information.*] I dare say, Sir C. W. speaks from Experience.

CVII. *Hopes — Promises — Assurances.*] What a fine Climax! — *Bones — rejoyce.*] How beautiful an Image!

CIX. *Actions.*] Or rather *Sufferings.* — *Mistress Virtue.*] Nullum Numen abest, si adsit *Prudentia* &c. HORAT.

— *Pillow* of a patient Man is stuffed withal.] How just and beautiful is this Image!

CX. *Soars too high, sinks too low.*] What Propriety of Expression!

CXII. *Opportunity.*] The Ancients painted *Time* or *Opportunity* bald *behind* to express this Truth.

CXIII. *Lurking Thief.*] This is a just Comparison.

CXIV. *Occa-*

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CXIV. *Occasions.*] This is exprest by the *same* Word often as *Opportunity*.

CXVII. Armour *defensive* turned into Weapon *offensive* against a charitable Man.] This is a good Description of human *Perversity*.

CXVIII. First Controversy of the utmost Consequence.] Sir C. W. lost his first great *Suit*, but it could not be *prevented*. Chancellor *Bacon* was bribed. The whole Narrative will be inserted in Sir C. W's. *Memoirs*.

CXIX. *Mildness* gains on the Person of an *Adversary*.] An experienced Truth!

CXX. Make an *Adversary* a *Bridge of Silver* to pass over.] This also.

CXXI. *Fidelity* and *Experience* of a *Friend* — equalled to *Knowledge* of a *judicious Lawyer*.] This is a just Comparison.

CXXII. *Solicitation* of an experienced Man compared with *Care* of the *Apothecary*.] This also.

CXXIII. Generall Proceedings of Courts, Entries of Orders and Rules of Offices—of *absolute Necessity*.] Nature of Business shews this.

CXXIV. *Favour of the Judge*, *Interest in Furies* not to be depended on.] *Honesty* shews this Truth.

CXXVI. Express little under your Hand.] True Caution!

CXXVII. Loss of Favour instead of Requital.] Fruit of Experience; as is the Refusal of *all Suretiship* as a *Wariness* to Repentance.

CXXVIII. Neutrality between great Men, or Factions.] This is also the Fruit of Experience. — What will become of you *wholly neglected*?] This Question is reasonably asked.

CXXX. This determination is worthy the *imperial* and *judicious Cæsar*.

CXXXI. *Discreet*.] I read much rather, *Direct*.—

CXXXII. *Farsed*,

N O T E S.

CXXXII. *Farsed*, from "*farcire*." — *Contemptuous.*] *Contemptible.*

CXXXVI. *Reputation* of Estate — *Reversion* — *Incumbrance.*] These are necessary Defalcations!

CXXXVII. One Third — for *all* personal Charges. — One Third — for Children's Portions. — One Third — for Purchases.] Few Men's Fortunes allow the two last Thirds!

CXXXVIII. Prayers Morning and Evening.] No Wonder that God blessed Sir C. W. so remarkably!

CXXXIX. More *plain* and *particular* the *better.*] Experience will teach every Man this Truth. —

CXL. "Do any Thing, when you think of it."] Dr. Young in his *Night Thoughts* tells us *admirably*, "Procrastination is the Thief of Time." —

CXLI. Nothing more *difficult* than to procure *diligent* and *faithful* Servants.] Hence wise Men call *such* *bumble* Friends.

CXLIII. *Sons.*] This Advice is not to be confined to one Sex.

CXLIV. *Exceed* — *usual Wages.*] Sir C. W. like a generous Man, thinks Servants likely to be affected by a Sense of Obligations. — May his good Opinion of *human* Nature be justified by his Descendants Experience!

CXLV. *Servants discover you.*] The Satyrists's Admonition, viz. "*Maxima debetur Pueris Reverentia*," is most true, when by *Pueri* are understood Children, but in a Degree, when *Servants* are meant. —

CXLVI. *Sir Christopher Wandesforde.*] This Gentleman was *President* or *Vice-president* of the Council of the North, and appears to have this high Character here given to him.

CXLVII. To

N O T E S.

CXLVII. To *confide* or *rely* upon them is *Folly* and *Madness*.] The saying is *wise* as well as *quaint*, "*Neutrum modò, Mas modò Vulgus.*"

CXLVIII, *Perchance* Thanks.] A poor Purchase!

CXLVIII. Eye *constantly* upon the Labours of his Servants *every Day*.] So true is that Adage, "*Magistri Oculus saginat Equum,*" and every Thing else! — Accidents to which Cattle — Corn are subject, *Loss* in *one Day* may be greater than *Gain* in a whole Year.] From the Editor's Experience he may confirm his great great Grandfather's Experiment, except where Ground is *actually improved*, and Rent *considerably* raised.

CL. *Sins* may *provoke* his Justice to take from me, &c.] God tells us, the Righteous are taken away, &c. *Isaiab* lvii, &c. So was Sir C. W!

CLI. *Nest* — Chickens of *one Brood*.] The Hen is so *provident* an Animal, that she is justly made an Example of motherly Affection.

CLII. *Solomon* saith.] See Proverbs xx. 20.

CLIII. *Person* and *Memory*.] The latter, when the former ceases.

CLIV. *Number* of them, or the *Excellency* of the *Manner*.] This the Editor can justly say of his noble Patron, T. Duncombe, Esq;

CLVI. *Love* to his *Person*, *Faith* to his *Service*.] The two great Grounds of *Obligation* of *Inferiors* to *Superiors*! — He was pleased to stand as a *Witness* for you at your Baptism.] See Sir C. W's. Memoirs.

CLVII. *Person alone*.] The Editor desires to lay a like *Obligation* of *Gratitude* to *Ld. Rockingham*, on all his Children.

CLVIII. *Uncle Osburn*.] See Sir C. W's. Memoirs.

CLIX. *Ashamed* — *Stewardship*.] Good Parents are *only* Stewards for their Children.

CLX. Their

N O T E S.

CLX. Their Memories.] People's Memories.

CLXI. Debts to a Penny — albeit not chargeable *legally*.] The good Man is a Law to himself!

CLXII. I have married one of my Sisters — and given a Portion to the other.] I have made Allowance to my Brother *John*. — I have disposed of my Brother *Michael*. — I have given Help to my Brother *William*.] For all these Acts of brotherly Goodness, see Sir C. W's. Memoirs

CLXIII. I have *bestowed* on Building — at least 1600*£*.] This was a *generous* Kind of Expenditure. See Sir C. W's. Memoirs.

CLXIV. The Text which Sir C. W. seems to *allude* to, is Exod. ix. 15. That thou mayest know that there is none *like* me in *all* the *Earth*.

CLXVI. *Personall Expences*.] The wise Ancients say, "*Magnum Vexatigal est Parsimonia*."

CLXVII. *Ill Bargain for Money*.] Sir C. W. gives a sure Rule against ill Bargains of this Kind, viz Punctuality in Payments.

CLXVIII. *Right Hand*.] As you ought *dextrously*. — With the *left*.] Contrariwise, *not dextrously*, but *awkwardly*.

CLXX. I *dare not* excuse myself from *Failings*.] What *wise* and *good* Men dare!

CLXXII. *Nature — no Step-Mother*.] As the Shepherd complains in *Virgil*,
"Est mihi namque domi Mater, est injusta Noverca."

CLXXIII. *Reason* — is the *Mistress of the Soul*.] How just a Conclusion is this! How worthy of Sir C. W!

CLXXIV. How happy a Nunc Dimittas, &c. is this of Sir C. W!

CLXXV. Like *Water spilt*, &c.] See 2 Sam. xiv. 14.



TO THE RIGHT HONOURABLE
FRANCIS OSBORNE,
BARON OSBORNE OF KIVETON,
In the *West-Riding* of the County of *York*,
COMMONLY CALLED
MARQUIS OF CAERMARTHEN;
HEIR APPARENT to his GRACE
THE MOST NOBLE DUKE OF LEEDS.

MY LORD!

IF the Subject of the following
Memoirs reflected on me only the
Honor of a Relation, I should be
infinitely more cautious of putting
them under your Lordship's Patro-
nage, as they might prove him less
worthy of that Protection than I
now am.

BUT, my Lord, when I reflect, that
Sir *Christopher Wandesforde* married to
his only Lady Miss *Alicia Osborne*,
only Daughter of Sir *Hewet Osborne*

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of

of *Kiveton* Knight and Baronet, and that the Families of *Osborne* and *Wandesforde* have from the *Æra* of that auspicious Match, flowed happily down the Stream of Time in an uninterrupted Course of good Neighbourhood and Relationship, gaining continually fresh Accessions of Honor, till they now shine adorned with the deserved Dukedom of *Leeds* and Earldom of *Wandesforde*.

I am therefore, my Lord, no longer apprehensive, lest I may seem to the World, to place an unworthy Person under your Lordship's Protection; but, on the contrary, only lest I may be supposed to introduce to that Honor a Person who needs not even your Patronage.

All I can or will attempt in Excuse for this Liberty, is, that the greatest Men being by Course of Time become far less known than they were in their own Day, need the Protection of later great Men with
 Poste-

Posterity: and it is no unhappy Circumstance even for the greatest, when such Protectors can be found in their own Families.

The original Compiler of these Memoirs was a near Relation of your Lordship, being an happy, and one of the most happy Fruits of the Marriage recorded.

In them I have given a Sketch, (though a very imperfect one) of her truly amiable Character. It would have been just Matter of Astonishment if the Daughter of such a Couple, and particularly of one who enjoyed through so long a Course of Years, the Benefit of a Mother, who was a Daughter of *Affliction*, had not been *illustrious* for all the Virtues of *Prosperity* and *Adversity*.

*Fortes creantur FORTIBUS et LEONIS;
Est in Equis, est in Juvencis
Patrius Vigor; nec IMBELLEM
Prægenerant AQUILÆ COLUMBAM.*
HORAT.

For my own Part, my Lord, I never tread on the Ashes of Lady *Wandesforde*, without *imagining* with a *rational Enthusiasm* and *honest Veneration* how lovely a Bride she probably was when in *Stavely Church* she gave her Hand and Heart to the future Deputy of *Ireland*.

In these Memoirs your Lordship and the Public have the faithful Pourtrait of a great Man, a great Statesman, and (which is far the best and noblest Character,) a great Christian.

Your Lordship sees him delineated through all the Stages of *Life* and *Fortune*.

You see him from a private School repairing to the University, early leaving that Seminary of Learning, not to *sink* among Dogs and Horses, nor the scarce less brutal Pack of Drunkards and Electioneers, but commencing country Gentleman, Improver of his Lands and his Mind,
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commencing Patriot and Orator in the Scene which you, my Lord, now adorn, the House of Commons; becoming Patriot in Opposition to a most flagitious Favorite, and obtaining by Dint of natural Eloquence the public Blessings of the *Petition of Right*; you see him, my Lord, becoming a Courtier at a memorable Period, when to have continued in Opposition must have been *little better* than to have commenced *Rebel*.

Then your Lordship will survey him discharging the Part of a Minister, successively the Offices of Master of the Rolls, of Lord Justice, and finally of Lord Deputy in *Ireland*, and going thence happily to Heaven; not, like Lord *Strafford*, (from a Scaffold; for I believe him to have trod that *thorny * Path*,) but from his *Bed*, whose Pillows are stuffed with *Resolution* and *Patience*, the Down of *Content*, and the Blessings and Congratulations of all who wished the

Prosperity of their Country, and apparently like a Saint afflicted with the Foretaste of his *Britain's* Sufferings from the *unnatural* Union of *Popery* and *Puritanism*.

In short, my good Lord, as deservedly happy, as any true Englishman in those critically sad Times could be!

So, my Lord, may we deserve, although so we suffer, yet that we may not suffer so severely, as did the Survivor of these Friends, and that we may never want as *faithful* a Friend as the *bumbler* of them, is the cordial Prayer of

My LORD,

your Lordship's

*Buckworth
Rectory, Hunts.
Jan 17. 1778.*

humble Relation

and Servant

THO^s. COMBER.

M E M O I R S

OF THE

LD. DEPUTY WANDESFORDE.

SIR *Christopher Wandesforde*, the Subject of these Memoirs, was born at *Bishop Burton* near *Beverley* in the East-Riding of the County of *York* on the 24th Day of *September* A. D. 1592.

He was the Son and Heir of Sir *George Wandesforde* of *Kirklington* in the North-Riding of the County of *York*, Knight by his former Lady *Catherine* eldest Daughter and Co-Heirefs of Sir *Robert Hansby* of *Bishop Burton* afore said Knight; whom this Couple were visiting when this Gentleman was born.

He was baptized at the parish Church there on the 8th of *October*; and is said to have been a very goodly Child, of a sweet Countenance, straight made and large limbed, strong and active. His Hair was a bright yellow, and at his Growth he measured two Yards and two Inches: he was of a very sanguine Constitution and strong Sensibility, as we find almost all Men of great Characters to have been. If this Constitution rendered him apt to apprehend

prehend Affronts, it gave him also, as we are assured, Courage to repel the present, and deter Men from future. If he thought rather more favourably of Duels than he ought as a strict Politician, Philosopher, and Divine, to have done, we are assured he acted so far the Part of a wise Man as to try Words before Blows. *Omnia prius experiri Verbis quam Armis Sapientem decet.* And we are told on good Authority that he *always convinced* his Adversaries. Whether the Opinion of his Courage contributed not a little to give Force to his Reasonings, I will not determine. It is certain however he never was engaged in a Duel.

Mrs. *Thornton* his Daughter relates of her own knowledge that he was of so exact Temperature of Humours, that a Perfume exceeding all Compositions of Art, proceeded from his Body. The Reader will consider for himself what Allowance he ought to make for the Affection of a Child.

His Family was very ancient and honourable. The Pedigree begins with *Geoffry De Musters* of *Kirklington* in the Time of *Henry the 2d.*

An Heiress of this Family *Elizabeth* brought the Estate of *Kirklington* to *John Wandesforde* of *Westwick*, who died A. D. 1395, in the 19th. Year of *Richard the 2d.*

His great great great great Grandson
Francis

LD. DEPUTY WANDESFORDE. 3

Francis Wandesforde of Kirklington Esquire, who died A. D. 1559 in the 1st. of *Elizabeth*, married *Ann* the elder Daughter and Co-heiress of *John Fulthorp of Hippswell*; the Estate at which Place thus came to the *Wandesfordes*.

How the other Estates possessed in *England* by our Ld. Deputy, came into the Family, does not appear to me. But his Lordship has informed us, that all he possessed in this Kingdom, with much more sold from his House, had been brought into it by Marriages.

Mrs. Thornton his Daughter informs us, that the family Estate which our Ld. Deputy inherited, was reduced to about a 4th or 5th Part of what it had once been. By what Causes this Reduction was made, I am not able to say particularly. We may reasonably suppose, that the Heads of this Family, like those of most others in the Kingdom, having been engaged in the civil Wars, had suffered greatly by them.

My Ld. Deputy assigns another Cause, which probably contributed much to this Reduction; viz. that he was the 5th. Ward successively in his Family; and how great a Burthen on an Estate Wardship then was, we may fairly conjecture from his Lordship's own Case, which will be mentioned particularly below. The Subject of these Memoirs was remarkably obedient in
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his Childhood to his Parents, especially his Mother; infomuch that one Look from her was sufficient to check him in any childish Misbehaviour.

His Father, who was born on the 20th. of *May*, A. D. 1573, must have been only a few Months turned of 19 Years old at his Birth. As he must therefore have commenced Master of a Family when very young, it is no great Wonder, that he was guilty of extravagant Expence, as we shall see below.

But his Mother was undoubtedly a Lady of great Wisdom, Virtue and Piety, which were all happily exercised in the Education of this hopeful Son. One Instance is very remarkable. She saw Cause to correct him when about 5 or 6 Years old very severely for some offence, and then told him with great Seriousness and even compassionate Tears, that it grieved her very much to be obliged, in Obedience to God's command, thus to chasten her Child while there was Hope, and prayed to Heaven that she might never more have Occasion for this Exercise as painful to her as to him. Hereupon he burst into a violent Fit of Weeping, and besought her to pray to God to forgive his Offence, and declared a strong Resolution of Amendment, which he kept so well, she had never more Occasion to use the Rod.

It

It is no Wonder, when he had thus happily experienced the Fruits of early Correction in himself, he should be attentive to "train up his Children in the Way they should go."

He thought and confessed, when he arrived at Years of Maturity, that a Mother had a Right to *double* Honour from her Children, on Account of the Pains she bore for them while in the Womb, at their Birth, (his own had bore very uncommon ones at his Birth,) and in their earliest Years; and observed, that God in *Leviticus*, next to the great Command "to be holy as he is holy," requires Obedience to Parents; but the Mother is mentioned before the Father. A Son is more likely to preserve his Reverence for the Authority of a Father than that of a Mother; and therefore the latter may with great Propriety be taken more Notice of by the divine Lawgiver.

This good Mother taught her Son the *English* Tongue, and (what was much better) the Rudiments of Religion. It was her Custom every Morning while she drest her Head, to call her Children together, and make such of them as could, read the Lessons and Psalms for the Day, and repeat by Memory such select Chapters and Psalms as were proper to be impressed on their Hearts in their earliest Years. She also catechised them, explaining Things with

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Condescension to their weak Capacities, and was peculiarly careful of the Education of this eldest Son, as foreseeing, that he would in all probability one Day prove not only the *Head* but the *Support* of her whole Family, as indeed he proved.

It soon appeared, that these Seeds of Instruction were not sown in a barren Soil. For while he staid at Home with his Brothers and Sister, it was his Custom to call them *daily* to *sequester themselves* most Part of the Afternoon from ^a Company and other Pastimes into retired Places of the Fields or Woods, there to read good Books, or join in Prayers, himself acting the Part of a Minister. This very early Piety was so much more remarkable, as he was of a sanguine and social Disposition. The Prayers he used were, chiefly at least, those of the Church, for which, it is no Wonder, he retained a Reverence to the End of his Life, since he began to love them so early ^b.

That Sister who attended him in these Exercises of Devotion, professed to the End of her Days, that she had learned more strict Observation of her Devotions from this Brother than from any one else. So that she might naturally be expected to pay more Regard to his Reasoning than to that of any one besides, on the Subject of Religion; as we shall see she did to her great Comfort afterwards.

Part

Part of the Time spent by these young Devotees in the Fields and Woods, was sacred to Meditation on religious Subjects; and though this eldest Brother acted in general as *Director* to the rest in their *Devotions*, yet he condescended to be taught in his Turn; for when a Difficulty occurred to any of them, they communicated it, and received Assistance from one another.

It need not be added, that a Child who lay under a Conviction, that it was his Duty thus to call together his Brothers and Sister to these Exercises of Devotion, strictly observed his own private Prayers.

This almost singular Piety of Children is rendered still more remarkable by the Consideration, that it did not in any of them grow up into *Enthusiasm*. For in the Days of *Licentiousness* in religious Matters, which followed, none of this Family associated with any of the various Sects of Fanatics.

In short, they all seem to have been restrained by that strong Curb of *Reason*, which prevents *Religion's* soaring and losing itself in the Clouds of Fanaticism.

The Subject of our Memoirs was sent as soon as it was proper, to the free School of *Well* in the Neighbourhood of *Kirklington*, and there instructed in due Course in the *Latin* and *Greek* Tongues by a Gentleman as eminent for his Diligence as Capacity and Learning.

The Nearness of this School to his Father's Seat seems to have been an Advantage to him. For as his Parents, and especially his Mother, were too wise to take him from his Book at improper Seasons, so they had an Opportunity of superintending his Health and Improvements in Learning, Virtue and Piety.

When young Gentlemen, Heirs to considerable Fortunes, can receive the Rudiments of their Education in the Neighbourhood of their Fathers Seats, properly, as in the present Case; an Advantage to them and the Country results hence. They acquire insensibly a greater Regard for their Country, and an happy Dependence of the Children of Men of meaner Rank upon them, is created by this receiving the Rudiments of their Education together, to the Advancement of the Public Good.

The Subject of our Memoirs seems during his Stay at this School to have lost his excellent Mother, and must, on one Side, have been truly sensible of the great Loss of her Instructions and Advice, which might have been highly useful to him even through Life, and on the other, of his Gratitude due to God for sparing her to him in those earliest Years, when her Instructions were most necessary to him.

We are assured, that he often gave solemn Thanks to God, that he was born
of

LD. DEPUTY WANDESFORDE. 9

of and instructed by so discreet and pious a Mother.

And here let me observe, how great an Injury to the rising Generation a Neglect of the Education of young Ladies must be, since a proper Attention to it renders a Mother capable of discharging the Duty of a Father to her Sons, when either their Father is taken from them, or incapable of or inattentive to the Discharge of that great Duty.

About the Age of 15 Years, viz. A. D. 1607, Mr. *Wandesforde* was judged fit for the University, and admitted of *Clare hall* in *Cambridge*, under the Tuition of Dr. *Milner*, a Gentleman eminent for his Learning and Piety^c.

We know from the Authority of Mr. *Wandesforde* himself, that he had the Honour and Happiness of receiving a considerable Part of his Education with Mr. *Wentworth*, afterwards the great Earl of *Strafford*. When that Acquaintance, which grew up into the strictest Friendship, or rather Affection of Brothers, and continued to improve throughout Life, commenced, I am not able to say with Exactness. But most probably it commenced at the University; unless we suppose it to have begun in some Degree while they were School-boys, though at different Schools; as is not improbable, they being Relations. That

Relationship was indeed at some^d considerable Distance. But Men who can trace Relationship with Certainty, do not allow the^e Distance to be any Reason why they should not acknowledge it, as it proves the Antiquity of their respective Families.

There was very little Difference betwixt the Age of Mr. *Wentworth* and Mr. *Wandesforde*, the former being born *April 13, 1593*, and the latter *September 24, 1592*. As the former was born a little after the other, so he survived him a little. There was a surprising Similitude in their Lives as well as Characters. How they differed in their Deaths, will be remarked in the Sequel.

We are assured by the best Authority, that Mr. *Wandesforde* made great Progress in all Arts and Sciences, in Knowledge of Things natural, moral and divine, with the Means of which *Cambridge* could furnish him. He seems however to have applied himself closely to the Study of the *Classics*, and particularly to *Oratory*, to which, no Doubt, his Genius led him.

The *Classics* in general have been characterised by a great^f Scholar and Genius of the present Age, as excellent *moral Painters*. Mr. *Wandesforde* seems to have regarded them as such, and made himself so great a Master of the Turn of Thought and Expression of many of the best, that he could with Ease apply their

LD. DEPUTY WANDESFORDE. 11

their noblest Passages to his Purposes on any interesting Occasion; as appears particularly from many Traits of Instruction to his eldest Son *George Wandesforde* Esquire.

His Daughter Mrs. *Thornton* assures us, she had always heard the highest Encomiums of his Parts and Learning above those of *all* who went to *Ireland* with *Ld. Strafford*, or indeed any of his Time, and particularly as an Orator on great emergent Occasions. Unprejudiced Persons who attend to the affecting Strokes of Eloquence in his Book of Instructions just now mentioned, will be inclined to think, no great Allowance ought to be made in Mrs. *Thornton's* Assertion for the Fondness of a Daughter. In the Sequel however we shall see such Speeches of Mr. *Wandesforde* in Parliament, as breathe much more of the *Roman* and *Attic Simplicity*, than that *affected Pompousness* which characterised most of the Orators of his earliest Times, who were partly spoiled by the Example of that pedantic & Monarch King *James*; though Style improved fast in the Beginning of the Reign of *Charles* the First. In the Close of these Memoirs we shall also see a Testimony which seems to come up fully to Mrs. *Thornton's*, and yet cannot *justly* be controverted.

The Prudence of Mr. *Wandesforde's* Conduct at *Cambridge* is represented to have been very extraordinary, especially when

his early Years are considered; for, on one Hand, though he was of very honourable Families both by Father and Mother, he knew it his Duty to submit to the Directions of his Tutor a Person of much humbler Birth, (insomuch that it is affirmed on good Authority, that there was never the *least Difference* betwixt them, but the Pupil conformed exactly to the Precepts of the Tutor as though he had been a Father;) and on the other Hand, he affected the Company of his *Superiours in Years* at least, hoping to gain more Knowledge from their Conversation than that of his *Equals*.

He never indulged himself in vain, youthful Follies, and in particular never affected gaudy Apparel, or Variety of it, but wore what was plain, decent, and neat, rather a Degree below than above his Quality.

Besides, he seems to have affected the Company of his *Superiours in Rank*, not from a Principle of Pride, but because he really thought himself safer and more likely to gain by the Company of *Superiours* than *Inferiours in Rank*, as he assures his Son in his Instructions above named.

One must conclude hence, that the University of Cambridge^h was at that Time happy in several exemplary Gentlemen of Fortune and Quality, besides Mr. *Wentworth* and Mr. *Wandesforde*.

I will only add on this Subject, that the
Insti-

Institution of Fellow-Commoners in our Universities appears founded on Mr. *Wandesforde's* Principle, that young Men may gain more from the Conversation of their *Elders* than *Contemporaries*. Happy Institution, if the End of it be pursued steadily!

Mr. *Wandesforde* in his Instructions to his Son recommends a Conduct exactly like what he himself observed; and, no Doubt, had his eye upon it when he speaks in general of the Rules he gives upon his own *Experience* of their Usefulness.

It is no Wonder there subsisted betwixt his Tutor and self that admirable Harmony above recorded of them, if we consider their Characters, and that the Pupil had great natural Tenderness of Disposition, and was most happily enured to Obedience by an excellent Mother. We are assured, that one Tear of her, especially if occasioned by his indulging himself too much in any Play, would in his Childhood have wounded him to the Heart. It was very natural for him to charge his Son, both in his Book of Instructions and his dying Words, to preserve all his Days inviolable Obedience to his Mother, a Lady *as excellent* as she who formed the Childhood of the Subject of these Memoirs.

There was however a very extraordinary Event happened to Mr. *Wandesforde* during the first Year of his Residence at *Cambridge*, which,

which, no Doubt, contributed greatly to fix deeply on his Heart the genuine Character of Piety, and raise his Affection towards his Tutor to the highest Pitch.

During the Heat of that Summer, this young Gentleman was desirous to refresh himself by bathing in the River *Cam*, as many of the Students did. But such was his Delicacy, that he could not bear to be seen naked even by those of his own Sex, and therefore went alone to a retired Place. The Water proving deeper than he imagined, his Foot slipt, and he went over Head to the Bottom of the River, came up, but could not recover himself, and went down again.

Dr. *Milner*, providentially walking near this Place, heard something make a great Noise in the Water, immediately ran towards it, and saw his *beloved* Pupil coming up the second Time, but so spent, that without immediate Help he must have gone down to rise no more alive. The Dr. immediately leaping into the River caught Mr. *Wandesforde* by the Hair of the Head, just as he was sinking the third Time, with Difficulty dragged him on to the Bank, and turned him on his Face. But he was so full of Water, that it was a long Time before he gave any Sign of Life. It is easy to imagine, how grateful to Providence, and under it to his Tutor, Mr. *Wandesforde* was,

was, so soon as he recovered his Breath and Understanding.

In Gratitude to God he kept to the end of his Time the annual Return of that Day of his Deliverance, holy in a most solemn Manner. In Gratitude to his Tutor he ever afterwards called him *Father*, giving him the Reverence due to one, and daily on his Knees asking his Blessing.

These Instances, will no Doubt, be looked upon by many in this Age as ridiculous. But Men who consider such Instances of Piety as ridiculous ought to be covered with Shame.

Nor did Mr. *Wandesforde's* Gratitude to his Tutor stop here. For when he became possessed of his Estate, and this worthy Dr. distressed in his Circumstances, the Pupil greatly assisted the Tutor, giving him in the whole several Hundreds of Pounds, and particularly one Hundred at one Time.

It is no Wonder that a Mind so disposed as Mr. *Wandesforde's* was before this providential Event, should be roused by it to a more strict and holy Conversation, and more deeply engaged in the Study of Divinity.

Though he was born Heir to a very considerable Estate, almost wholly intailed on himself, yet he saw the Debts his Father had contracted, must remain unpaid, and his Brothers and Sister be unprovided for,
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if he paid not the one, and provided for the other; and his Father might live many Years.

He therefore resolved to apply himself to some Profession, and was much more inclined to Divinity than any other: inſomuch that he *almost*, though *not absolutely*, devoted himself to that Calling, desirous to be in a *peculiar Manner* Servant to that God who had restored his Life most wonderfully.

But the King of Kings had in his infinite Wisdom provided for him other Employment than that of preaching the Gospel, unless he may be said to *preach the Gospel*, who by his exemplary Virtue and Piety, though in a civil Station, sets forth the Glory of the Gospel.

He was called from the University at a Time when many others are only going to it, about the Age of nineteen Years, having resided there about fourⁱ. The melancholy Occasion was this.

Sir George Wandesforde finding himself seized by a Sickness, which, he believed, would prove mortal, ordered his second Lady, (*Mary*, elder Daughter of Mr. *Pamphlyn* Jeweller or Wardrobe keeper to Queen *Elizabeth*,) to write to his Son Mr. *Wandesforde* a Command to come and receive his last Directions and Blessing.

This Letter miscarrying, Mr. *Wandesforde* heard by mere Chance of his Father's Sick-

Sickness, and immediately took Post, and rode Day and Night till he came to his sick Parent, whose Blessing he craved on his Knees.

Sir *George* inquired why he came no sooner; and satisfied with his Account gave his Blessing, and added his Wish that himself had been a better Steward of his Fortune, which he had loaded with Debts contracted in the Profusion of his Youth; but exprest his Hope, that his Heir would learn Wisdom, by following his *Advice* and not his *Example*, concluding, “ I have no Reason to doubt but God has
“ instilled in the Bosom of you, my Son,
“ such Dispositions to *Justice* and *Goodness*,
“ that you will act the proper Part towards
“ your Mother-in-Law, your Brothers and
“ Sister, as well as my Creditors. I will
“ therefore make no Will, but intrust every
“ Thing to your Conscience and Honour,
“ and desire the prayers of all my Family.”

Mr. *Wandesforde* answered: “ Sir, I am
“ very much troubled to see you in this
“ weak Condition, and pray God to restore
“ you to Health and Strength, if it be his
“ blessed Will! But if it please God to take
“ you from me now, I shall very much lament
“ your Loss, and it will be a very
“ great Affliction to me to be deprived of my
“ dear Father. And, Sir, what you shall
“ lay upon me as a Command, I shall fulfil,
“ C fil,

“fil, if God enable me. If I should have
 “but a small Estate, I hope God will make
 “me content therewith.”

Sir *George* exprest his Sense of the great Comfort he received from the Prospect that he left his Estate and Family to the Care or *so wise* and *good* a Son; and after his Prayers for the Welfare of all his Family, departed this Life in great Peace on the 4th of September, A. D. 1612.

Mr. *Wandesforde* as chief Mourner attended the Funeral of his Father, who was buried suitably to his Rank in the parish Church of St. *Andrew* in *Hotbourn London*^k.

It seems probable, that Sir *George* had been drawn to fix in *London* by the Connections he had with his second Lady's Relations. Thus are we enabled to account for an Assertion in the Instructions of Mr. *Wandesforde* to his Son, viz. that he had no Furniture, no, not even so much as a Stool in either of his Father's Houses, at *Kirklington* or *Hippeswell*. His Father, doubtless, had deserted both of them some Time before his Death.

As soon as Mr. *Wandesforde* had Time to reflect on the Engagements he had laid himself under to his dying Father, he perceived the Weight of Family-affairs would not allow him to devote himself so entirely to the Studies and Duties of a Clergyman, as, he thought, the Sacredness of that Profession

feſſion required, and therefore on this Account ſolely reſolved to ſerve God and his Church to the utmoſt of his Power only in a lay Charaſter. This Reſolution he lived to execute eminently many Ways.

He has told us, that the Rental of his Father's Eſtate at his Death was 560*l.* per *Annum*. Out of this he generously ſettled the following Annuities, viz. to his Mother-in-law 100*l.* to his Uncle Mr. *William Wandesforde* 40*l.* to his Aunt Margaret married unhappily to an inferiour Perſon, (one *Lancaſter*,) 20*l.* he paid Intereſt then very high for above 800*l.* his Father's Debts, and at high Taxes. So that his clear Income may well be ſuppoſed no more than what his Daughter Mrs. *Thornton* makes it, viz. 300*l.*

At the Time when Mr. *Wandesforde* took upon him the Care of this great Family, which conſiſted of 3 Brothers and a Siſter, he was a Minor; and although he only wanted ſcarcely two Years of Age, was glad to get his Wardſhip compounded for at the Rate of above 1000*l.* for which he muſt pay an heavy Intereſt. What a dreadful Burthen to the Subject muſt the King's Claim of Wardſhip have been, and how happily quitted, though at the price of a great Part of the Customs!

Had not Mr. *Wandesforde* been a Man of the trueſt Reſolution, that which proceeds

from a Reliance on Providence, he must have sunk under so many and heavy Burthens.

This Resolution, assisted by uncommon Prudence, carried him with Success through all Difficulties.

In the first Place, he convened all his Father's Creditors, and having convinced them, he was not bound by *Law* to discharge the Debts due to them, added, "I shall think myself bound in *Honour*, if you will give me reasonable Time." This, we may be assured, they readily gave him.

He found a considerable Part of his Father's Estate leased out by over great Bounty to old Servants and Retainers on the Family at a bare Acknowledgement to the Lord. He bought some of these Leases, in Order to improve the Grounds; and resolved to wait the Expiration of others, and then let the Lands not on Fines but for reasonable Rents.

It appeared necessary that he should have an House of his own, as the Seat of his *Œ*economy, and an Asylum for his Brothers and Sisters (for his Mother-in-Law was delivered of a Daughter some Months after his Father's Decease,) in their Sickness, and at Vacations from the Course of their Education.

In Order to secure himself some Comfort, as a Ballance to all his Cares, he determined
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to seek out a proper Wife. But in his distrest Circumstances a Wife with a good Fortune seemed as *necessary* as *difficult* to be acquired.

Yet he was too wise to think any Fortune could recompense the Want of Understanding and Virtue in a Wife. He therefore made a solemn petition to his God for a good Wife, knowing with *Solomon* that "this Gift cometh from the Lord."

His Friends, by Direction of Providence, advised him to fix his Choice on Mrs. *Alicia Osborne*, sole Daughter of Sir *Hewet Osborne* of *Kiveton* in the West Riding of *Yorkshire* Knight and Baronet. She then lived with her Mother, *Joyce* (eldest Daughter of Sir *Miles Fleetwood* of *London* Knight) married to a second Husband Sir *Peter Frecheville* of *Stavely* in *Derbyshire* Knight, a Gentleman of great Probity and Hospitality, an upright and skilful Magistrate a great Promoter of Learning in the Youth around him, and Father by this Lady to the Ld. *Frecheville*, who flourished in the Reign of *Charles* the 2d.

This young Lady's Fortune was 2000*l*. a very noble one at that Time, as Mr. *Wandesforde* acknowledges. But she was more rich in many Accomplishments of Body and Mind. So that it was very easy for Mr. *Wandesforde* in Compliance with his Friends

Advice to fix his Choice on her. The Difficulty was to gain the Consent of herself and Friends, on Account of the Incumbrances on his Estate and the immediate weighty Charge of so great a Family: both *seemed* and *was* almost insurmountable!

However the Affiduities of himself and Friends, together with the Advantage of his Qualifications and Character, at Length overcame all Difficulties, and about A. D. 1613 he being about 22 Years of Age, was married to this amiable Lady being about a Year younger, in the parish Church of *Stavely* by Mr. *Bearman*, in the Presence of many noble Personages, Relations, and others.

Mr. *Wandesforde* will now appear in a very shining Character, though in private Life. He might justly be called the *Father of a large Family* on the Day of his Marriage. For he had all his Brothers and Sisters under his Protection. To them as well as to himself it was of the utmost Consequence that he should make a prudent Choice of a Wife. If she wanted Understanding, Virtue, or Piety, he must find the greatest Difficulty, if not Impossibility, to discharge his Duties to them in the Manner he wished. This Lady proved indeed *a Gift from the Lord*, as he describes her. And it was natural for him to recommend
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to his Son the Choice of a Wife on the principles by which he had made his own with Success.

His Daughter Mrs. *Thornton* has given us so very particular a Description of her Father's Conduct during his Residence at *Kirklington*, reduced under general Heads, which the Reader will like to see it in her own Words as nearly as with Convenience he may.

Mr. *Wandesforde* furnished his House with plain, useful Furniture.

He paid every Farthing of the first 1000*l.* he received of his Lady's Fortune, in the Discharge of the Wardship of his Estate.

He educated his Brothers at the same Free-school as himself was educated at, and sent the two eldest of them in due Time to the University of *Cambridge*^m.

He gave an Example to his Tenants and Neighbours of good Husbandry and Improvement of his Ground, ploughing for Corn, and feeding Cattle to supply his Family with Necessaries, and relieve the Poor.

Like a truly wise and good Man he resolved to keep House on the Plan of *frugal Hospitality*. He had Plenty of plain Meats and Drinks for his Family, with hearty Welcome for his Friends, Relations, Neighbours of the better Sort, and Tenants;

recommended still more by an affable and respectful Carriage to all, but proportioned to their Ranks in Life and Relation to him. I need not say, the *involuntarily Poor* were never turned away hungry, though he never encouraged the *wilfully Poor*. He tells us he imitated in his Hospitality, so far as he could, his Grandfather Sirⁿ *Christopher Wandesforde* Knight, who being Vice-president of *York* died the very Year before Mr. *Wandesforde* was born, and by his *prudent Liberality* had created not only a Love and Reverence, but even Dependence on him in the whole Country round *Kirklington*; the Fruits of which Mr. *Wandesforde* owns he amply reaped during his Residence here.

He often lamented to his Family, that his Father's Death called him from the University, where he wished to have completed his Studies, to a Scene of important Business, before he was fully prepared, as his Humility expressed itself.

In Order to supply this supposed Defect of Knowledge, he resolved to make *Kirklington* not only a Place of Retirement, (that his Income might go the farthest in useful and creditable Expences,) but also of Study; to improve his Mind while he saved many idle personal Expences, which he could not well have avoided in a less studious Course of Life.

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Whatever Time he could spare from his troublesome domestic Affairs, he employed in a Course of regular Study of *History, Polity, Laws, Philosophy, Theology*. In his Book of Instructions we have his Opinion how far most of these should be pursued.

He wisely thinks, that *History* should be studied chiefly with Regard to the *Causes* of every Occurrence, and the *Motives* to every Undertaking.

He seems to have been very cautious how he recommended the Study of *Polity*. No Doubt he was afraid lest his Son should be allured by the specious Appearance of *Republics* ° deduced from the flourishing State of *Greece* and *Rome*, to think the like might be established among us. Such Schemers we know were rising about the Time when he wrote his Instructions. He hoped, no Doubt, that his Son would find in the History of his own Country enough to make him in Love with it's Government.

He assures him, that a *general* Knowledge of the *Laws* of his Country, is absolutely necessary to the *English* Gentleman; and heartily wishes he would acquire a *particular* Acquaintance with them. Himself acquired a considerable Knowledge of them, so far as we can learn from his Management of a Part of the Charge against the Duke of *Buckingham*, &c. Indeed Mr.
Wandes-

Wandesforde had too much Wisdom not to see, that a pretty extensive Acquaintance with our Laws is necessary not only to discern Rights debated betwixt Subject and Subject, but betwixt King and Subject. The *History* of our Laws, *i. e.* their Occasions &c. makes a great Part of our general *History*; and without a good Acquaintance with our very ancient Laws no Man can know our Constitution *tolerably*.

The Part which Mr. *Wandesforde* acted, as a Patriot supporting the Privileges of the People when attacked, and when these were secured by a Confirmation of the *Petition of Right*, adhering to his Sovereign, shews him to have understood our Constitution well; and when one considers how general the Belief that "*passive Obedience* was the Duty of every Subject at all Times," was in Mr. *Wandesforde's* Days, and how zealously inculcated by the Clergy, for whom he had a just Reverence, one must naturally conclude, that he had thoroughly studied that golden Book of *Fortescue*, "*De Laudibus Legum Angliæ*," which his Compatriots Mr. *Selden* and Sir *Edward Coke*, so justly admired.

As to *Philosophy*, it was so unsatisfactory during the Time of his Education, that it is no Wonder he should rather rank it among the *Amusements* of an idle Man, than the *Pursuits* of a busy one.

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He cordially advises his Son to avoid all trifling Questions in *Theology*, but wishes, that he would endeavour to understand the main Questions in Dispute betwixt the Church of *England* and that Church from which she separated, and those Sects which have separated from her.

He has solemnly declared, he had no Design to quit a country Life. However, Providence, which saw what was best for the World as well as himself and Family, ordered Matters so, that the Pains he took in a Course of Study at *Kirklington*, only to make himself more useful and happy in a *private* Life, fitted him for that high *public* Station, in which he afterwards shone so much to the Good of his Country, and Glory of his God.

He acknowledges himself greatly indebted for the Credit and Comfort with which he lived at *Kirklington*, to his excellent Lady, who, on one Hand, never wasted six Pence she could save with Credit, and, on the other, never murmured at the Expence of any Sum necessary to the Credit or Comfort of her Husband or his Family.

Of this Prudence she gave a remarkable Instance, when she with Chearfulness saw the former half of her Fortune paid away every Farthing for her Husband's Wardship. She behaved to his Relations, both those of the Generation above him, (as his Mother-

ther-in-law, his Uncles and Aunts,) and those of his own, (as his Brothers, Sisters and Cousins,) in such Manner, that not only, as himself says, they *had Reason to pay* all Respect to her Person and Memory, but *actually paid* it, as his Daughter Mrs. Thornton assures us.

Mr. *Wandesforde* studied the Genius of his Brothers, in order to dispose of them properly in the World; and finding that his next Brother Mr. *John Wandesforde* had an Inclination and Talents for the Study of the Law, determined to finish his Education for it. With like Reason, and great Satisfaction to himself, he resolved to give the third Brother, Mr. *Michael Wandesforde*, the Education of a Divine. The fourth Brother Mr. *William Wandesforde* had a Turn of Mind fitted to Trade. In that therefore his eldest Brother determined to fix him as advantageously as he could.

Mr. *Wandesforde's* Charity allowed to each House in the Towns or Parishes where his Estates lay, a weekly Quantity of Corn and Money, proportioned to the Number of Poor too old, too young, or too weak to work; but obliged such as could, to work; and give an Account to his Steward. He had good Reason therefore not to suffer any idle Vagabonds. Thus no Beggars were found in his Territories.

He also distributed among the Poor
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Wool to be spun by them for their Cloathing against Christmas. Mrs. *Wandesforde* sowed Hemp and Line, and gave the Produce for the same beneficent Purpose.

He also gave the Poor at Christmas a fat Ox, and a great Quantity of Corn. But Mr. *Wandesforde's* Charity was not confined to the Bodies of his poor Neighbours. He provided *Food*, and I may add *Cloathing*, for their Souls, by the Instruction in christian Knowledge which he gave to their Children; thus not only saving the rising Generation from the Mischiefs of *Ignorance*, but affording ignorant Parents Instructors in the Persons of their Children.

Having taken Care that the poor Children of those who lived on his Lands, should go to School, and learn till they could read and be instructed in the Prayers and Catechism of the Church, he bound at his own Expence many Boys and Girls to Trades, for which they were fit.

Nor with-held he his liberal Hand from giving Assistance to an higher Species of Education, when he saw it likely to promote the Good of Mankind, and God's Glory.

When he found *very ingenious* Children of poor Parents, with remarkable Inclinations to Piety, he kept them at good free Schools, till they were fit for the University, and then sent them thither, to be fitted

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for the *divine Calling*. And so much did God bless this Liberality towards those who were chose by Prudence to serve him in a peculiar Manner, that many of these young Persons became remarkable for Learning and Piety; and when *Ireland* wanted to be replenished with exemplary Divines from the *English Seminaries*, were there employed and preferred by Mr. *Wandesforde* their original Patron.

He had more peculiar Care of the Widows and Orphans of the Clergy, during his Residence at *Kirklington*, and relieved the Clergy themselves, when in any Degree of Necessity, with a liberal Hand; and when he saw *Learning* joined with *Piety* in them, used all his Interest to advance them to suitable Preferments.

Mr. *Wandesforde* in his Instructions to his Son most earnestly recommends *private Devotion* and *Self-examination* at Night; and his Daughter Mrs. *Thornton* declares, she has frequently heard him exhort his Children to this Practice of *Self-examination*, by an Assurance, that himself had thence received great Benefit. He not only examined himself as to Sins of *Commission* but *Omission*, and Blessings received, particularly Deliverances from Dangers, and especially those of Sin.

It was his Custom to make his *Study* the Place of his private morning Devotions; in
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all Probability, that the Remembrance of this Circumstance might give an holy Tendency to his Studies through the succeeding Day.

Mrs. *Wandesforde* had her private Devotions. This pious Couple then joined in Devotions by themselves.

The whole Family were called to Prayers by a little Bell at 6 in the Morning, at 10 in the Forenoon, and at 9 at Night.

The Mention of these Hours gives us a striking Idea of the Difference of the Gentry's Living in that Age from the Gentry's Living in our's. The early Hour of morning Prayer makes it no wise wonderful, that 10 o' Clock, an Hour when polite People are now scarce awake, should be fixed for noon Prayer. By the Time this was finished, and the Table spread for Dinner, a Family which rose before 6 in the Morning, would find a Stomach.

Portions of Scripture were read twice a Day at these Prayers. I suppose, these were the Lessons of the Day, and read at the morning and evening Prayers; which seem to have been those of the Church.

At first Mr. *Wandesforde* officiated as Minister, and catechised his Children and Servants: but afterwards, when his Income became better, he kept a pious Chaplain, who discharged these Offices; yet himself superintended the Catechisings.

He exhorts his Son to keep a Chaplain, but be very cautious in his Choice.

Mr. *Wandesforde* read over in his Study yearly the whole Bible, making, as his Daughter Mrs. *Thornton* assures us, "great Remarks on it." These, I think, we must understand to have been put in Writing; and if they are *irretrievably* lost, the impartial Reader who is acquainted with Mr. *Wandesforde's* general Abilities, and his ready and proper Quotations and Applications of Texts of Scripture in his Instructions to his Son, will greatly lament.

It is much to be feared these are *irretrievably lost*; since among Mrs. *Thornton's* Papers is only found one, which by it's Inscription appears to have been the Cover of "Collections in Divinity in her honoured Father's own Hand."

Mrs. *Wandesforde* followed the Example of her Husband's excellent Mother, calling her Children together every Morning before they breakfasted, and making them repeat their private Prayers to her, read or repeat by Memory Psalms and Chapters, (so that the Psalter was read through every Month, and the Bible every Year,) and then blest them on their Knees.

Both Mr. *Wandesforde* and his Lady appear to have had a very uncommon Talent for *devotional Compositions*, of which yet remains Mr. *Wandesforde's* Prayer before receiving

ceiving the holy Communion, and some of Mrs. *Wandesforde's* on particular *family Dangers and Deliverances.*

In *November 1620* Sir *Thomas Wentworth* having resolved to offer himself a Candidate to represent the County of *York* in the ensuing Parliament, writes a Letter to Mr. *Wandesforde* full of *brotherly* Gratitude for his Endeavours to serve him. "Sir, (says he,) I understand from divers Parts, how much I am beholden unto you in these my *Adventures of Knighthood.* The Requital on my Part, I assure you, shall be more free to express itself in Performance than in Discourse; and therefore surely lodging the Remembrance of your Care and Pains in my Breast, I will chearfully with the good Hour, wherein to give you more clear and lively Images of my Affection than by Letters and Lines." He adds, "And now lest you should think me forgetful of that which concerns yourself, I hasten to let you know, that I have got an *absolute Promise* of my Lord *Clifford*, that if I be chosen Knight, you shall have a Burges-ship (reserved for me) at *Appleby.* Wherewith, I must confess, I am not a *little pleased,* in Regard we shall sit there, JUDGE and LAUGH together." It is dated *Wentworth-Wood-house, November 28, 1620.* One cannot avoid observing here, that great Men have almost always indulged Plea-

fantry with one another. Some may imagine, that one of the two Houses of Parliament must always have been a very improper Place to LAUGH in. But History informs us, that in *ancient* Times many Things there transacted, and speeches there made, were (in the fashionable Phrase) LAUGH-AT-ABLE.

It seems proper here to give an Account of the several children, which Mr. *Wandesforde* and his Lady were blest with before they first removed from *Kirklington*.

The first Year after that in which they were married, Mrs. *Wandesforde* brought her Husband a Daughter, who was baptized *Catherine*, the Name of her Grandmother *Wandesforde*, and lived to be a very excellent Woman, married to *Thomas Danby* of *Massam* in the north Riding of *Yorkshire* Esquire, afterwards knighted, and by him the Mother of several Children, from one of whom is descended *William Danby* Esquire of *Swinton*, near *Massam*, the very worthy Inheritor of a large paternal Estate.

About the Year 1621 she brought her Husband a second Child, a Son and Heir said to be very lovely and promising, called after his Father. Of his Death, we shall see an account in the Sequel.

About the Year 1622 she brought her Husband a third Child, a Daughter baptized *Joyce*, the Name of Mrs. *Wandesforde's* Mo-

Mother, the Lady *Frechevelle*. This Child proved sickly, and dying very young of the Rickets was buried at *Kirklington*.

Sometime before Mr. *Wandesforde's* Removal into the South, and during the Chancellorship of Sir *Francis Bacon*, (therefore in the Years of our Lord, 1617, 1618, 1619, or 1620,) Mr. *Wandesforde* was concerned in the Management of a Suit in Chancery.

He has laid down excellent Rules in his Instructions to his Son, for the engaging in and Management of Suits at Law; viz. to be assured that *he have Right on his Side*, that *he do not rely on By-helps*, that *he procure a good Solicitor*, that *he consult* about the Commencement of and Procedure in his Suits with *prudent Friends* as well as *learned Lawyers*; and that *he take the greatest Care to gain his first Suit*, since much of his Peace in the Residue of Life will depend on the general Opinion of his Integrity and Ability in this Essay; never *to contest Trifles*, nor indeed any Thing, not of the greatest Importance. And *to keep his peaceable Disposition a Secret* from the World, lest it be abused.

Notwithstanding all these Cautions given to his Son, and which doubtless he had practised, he lost this first Suit, and in a very extraordinary Manner. To under-

stand the Case, we must look not a little backwards.

Sir *Robert Hansby* Knight having no Son, and an Estate of above 2000*l.* *per Annum* untailed, designed to divide it among his four Daughters, married to four worthy Knights, and all of them *Yorkshire* Men, viz. Sir *George Wandesforde* of *Kirklington*, Sir *John York* of *Netherby*, Sir *Michael Wharton* of *Beverly*, and Sir *William Hildgard* of *Bishop Wilton*, except an Estate of 100*l.* *per Annum*, which he intended to leave to a Nephew whom he had educated, one *Ralph Hansby*. This young Man having persuaded his Uncle, almost blind, to settle upon him this 100*l.* *per Annum*, and being allowed, in Order thereto, to take out of his Box of Writings such as were necessary to the Conveyance, took all, and got the foul Copy of a proper Deed, which being read to the Uncle, satisfied him, and was ordered to be ingrossed. But at the Time of signing the Nephew got an absolute Conveyance of the whole Estate slip in the Stead of the intended Deed, and signed, sealed, and delivered. He soon abused the Authority he had thus badly acquired, and threatened to turn his Uncle out of Doors. The old Gentleman retired to some of his Daughters, and was kindly received by all of them. The Affair was
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tried in a Court of common Law, in which the *Fact* of signing &c. being proved, the Judge, though he much pitied the blind old Gentleman weeping lamentably, was obliged to direct the Jury to give a Verdict against him. This Injury of his Nephew affected Sir *Robert*, so that it soon broke his Heart; and the Heirs at Law commenced a Suit in Chancery, the Management of which was consigned to Mr. *Wandesforde* as much the most able.

He sought so deeply into this Scene of Iniquity, as to make the *impious Fraud* of this *Parricide* evident to all impartial Persons long before the Day of Trial. But on that Day, as he was going to Court, he was told by an intimate Friend: "I know certainly Mr. *Wandesforde*, that a Coach with a Bribe of 1000*l.* is gone this very Morning to the *Ld. Chancellor's*. The *Weight* of this will certainly *bear down* the Equity of your Cause, if you do not *throw* an *heavier Purse* into the *other Scale*."

Mr. *Wandesforde* answered, "I will omit no lawful Means of recovering my own and my Relations' Rights. But since God has declared to the Judge, "Thou shalt not *take* a Gift," I think it unlawful to *give* one; and therefore if this great Estate could be redeemed with a Bribe of 5*l.* I would not give it. If I cannot recover our Rights by fair Means, I shall conclude, that God sees
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it not good that we should recover them. If we lose this Estate; God can give much greater. Therefore the Lord's Will be done!

Many People, no Doubt, will think Mr. *Wandesforde* was too scrupulous, because this *Gift* proposed would not have *blinded the Eyes* of the *wise Bacon* in Judgement, but *opened* them. Yet since he thought it unlawful, he was highly laudable for not giving it. When, in Consequence of the Bribe, the .Ld. Chancellor decreed against Right, Mr. *Wandesforde* gave an amazing Instance of Patience and Charity towards his Adversaries, saying only, "The Lord forgive them! They know not what they do!"

He always esteemed the great Accession of Estate which God afterwards gave him, as a Reward of his Integrity in this Case.

Mr. *Rushworth* tells us, "Never any Decree made by him [*Bacon*] was reversed as *unjust*." Yet he dares *only* say, "His Decrees were *generally* made with so much Equity." In Short, what Reasons hindered Mr. *Wandesforde* and his Relations from reversing this Decree, it is impossible at this Distance of Time to say. Probably it was the Death of some *material* Witness. But the Reality of the Bribery and false Decree thereon is nowise impeached by the Non-reversal of that Decree. Sir *Ralph Hansby*

Hansby who got the Estate in this Manner, stuck to the Court, and his Interest there, and Possession of the Estate, which enabled him to fight the true Heirs with their own Weapons, might discourage an Appeal from the *Chancery*.

The Iniquity of the Nephew, (afterwards Sir *Ralph Hansby*, Knight,) was so thoroughly known, that his sudden and shocking Death several Years afterwards, was generally thought a Judgement of God for this and his other Wickedness.

In the Year of our Lord 1622 Mr. *Wandesforde* and his Lady went to *London*. The particular Occasion of this Journey is not known; but one may venture to affirm, two such prudent People, who had also a growing Family, went not for the sake of expensive Amusements. It was probably to attend Parliament.

They removed from *London* to *Stratford Langton*, the Seat of Sir *Edward Osborne*, Mrs *Wandesforde's* Brother, (whose Lady was Aunt to *Ld. Falconberg*,) and became there joint Housekeepers with them. I am unable to assign any other Cause of this Step, (which seems very extraordinary in such prudent People, who had a good Seat of their own well furnished &c.) than a conjectural, which yet appears very probable, viz. the Conveniency of Attendance on Parliament, and the great Love of these

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Families to each other, and Desire to enjoy each other's Company as much as their Affairs would permit^t.

Mrs. *Thornton* declares, that her Mother protested, no Part of her Life was more happy than this; for these two Families strove only, which should outdo the other in Proofs of brotherly and sisterly Affection.

During their Residence here, (viz. on Sunday, *September 14*, A. D. 1623,) Mrs. *Wandesforde* gave her Husband another Son, who was baptized *George* after his Grandfather, partly also in Compliment to Sir *George Calvert*, (one of his Majesty's principal Secretaries of State,) one of the Sponsors for this young Christian. The other was Sir *Thomas Wentworth*, afterwards the celebrated and unfortunate Earl of *Strafford*. This Sponsorship is the first public Proof of that close Connection which subsisted betwixt this Gentleman and Mr. *Wandesforde*, till Death separated them.

The Letter which Sir *Thomas Wentworth* wrote to Mr. *Wandesforde* on this Occasion, is so just a Picture of a *truly friendly* and *pious* Heart, and does so much real Honour to the Writer, and the Person written to, that, I doubt not, the Reader will be much better pleased to see it in the Body of this Work, than either to be referred to the Collection of *Ld. Strafford's* Letters &c. (a Book not easily come at,) or even to see
it

it thrown into an Appendix. Thus then it runs:

“SIR,

“The good News of the Birth
 “of your young Boy, I may say truly, was
 “the best Welcome that ever you writ
 “me, and yet I have received many from
 “you, which have pleased me right well.
 “I can therefore do no less than, as one
 “that unfeignedly loves you and your
 “House, join in my *Praises* to almighty
 “God for his Goodness towards you, and
 “with my *Prayers* that he would multiply
 “his Graces upon you and your Posterity,
 “wherein no Friend you have in the World
 “shall joy more than myself. So soon as I
 “come to *London*, one of my first Visits,
 “God willing, shall be to see the young
 “Gentleman, and his virtuous Mother, to
 “whom I wish in the mean Time the In-
 “crease of perfect, constant, good Health;
 “and in this *Interim* you will do me the
 “Favour to present the Service of her *glad-*
 “*some Gossip*, and let her know in Assurance,
 “never any Man was more *willing* or *proud*
 “of being Godfather, which I shall ever
 “esteem as a great *Honour* and *Favour* she
 “hath done me in admitting me to that
 “Office, and joining me with so noble a
 “Friend as Mr. Secretary. This House
 “contains not any which partake not with
 E “you

“you in this great Comfort God hath sent
 “you; if there were any, and I knew them,
 “I would not judge them worthy to stay
 “or harbour within my Doors. For all
 “other Matters related in your Lines, we
 “shall have Time sufficient to chat of when
 “we meet: and indeed I am now so full
 “of this, that I will not, nor may not va-
 “lue any of the rest at so high an Estimate
 “as to join the Mention of them to this
 “Letter, which shall contain nothing but
 “the Testimony of my unfeigned Gladness
 “for this brave Birth, and so to be sealed
 “and closed up with the Assurance of my
 “abiding

your ever truly affectionate

Wentworth
Woodhouse.
 Oct. 2, 1623.

Friend and Kinsman

THO^s. WENTWORTH.”

We see Sir *Thomas Wentworth* reckoning
 it an Honour to stand Godfather for his
 Cousin *Wandesforde's* Son and Heir, and
 Mr. *Wandesforde* justly reckoned it such
 an Honour to himself and Family, that in
 his Instructions to this Son, he urges him
 to apply for and depend on the Advice and
 Assistance of *Ld. Strafford*, who had done
 him the Honour to be his Sponsor. These
 Co-sponsors were opposite in one Respect.
 For Sir *Thomas Wentworth* was a steady
 Foe to *Popery*, and Sir *George Calvert* pro-
 bably

bably a Pervert to it at this very Time; for in the following Year he owned himself such. — See his Art in Biog. Britan.

To this Son Mr. *Wandesforde* addresses his excellent Book of Instructions. This Gentleman survived his Father, became very accomplished by an academical Education at Home, Travel &c; suffered greatly by the Rebels in the civil Wars, and being at Age, on the Recovery of his Estates from Sequestration, and on the point of Marriage with Mrs. *Eleanor Lowther* eldest Daughter of Sir *John Lowther* of *Lowther* in *Westmoreland* Baronet, was drowned in the River *Swale*, March 31, 1651, to the inexpressible Grief and Loss of his Family.

On June 17, A. D. 1624, Sir *Thomas Wentworth* writes a long Letter to Mr. *Wandesforde*, full of State-matters, many of which are not intelligible to us at this distance of Time. Through the whole runs an Air of Familiarity, which will sufficiently appear from this beginning.

“SIR,

“It is acknowledged in all Religions, that Men ought to pay their Debts, and yet we find most Men unwilling and delaying of this Duty, which I *feel* true in this Particular, for I owe a Writing unto you, and yet I could well find

“find in my Heart to *spare a Labour*
 “*upon you*, and might perhaps have done
 “so too, had it not been out of Policy,
 “that I foresee this Letter will draw from
 “you a Bundle before *November*. So easy
 “are *good Natures* (such as yours) to be
 “wrought on under feigned shews of
 “Friendship. Therefore look to yourself
 “when you deal with such Fetches as I
 “have in Store for such *gentle tame* Crea-
 “tures as yourself.” How well disposed
 Sir *Thomas Wentworth* was to laugh with
 Mr. *Wandesforde*, we may learn from a
 passage of this same Letter, in which he
 speaks of “a goodly Statue of Stone set up
 “in the Garden before the new Building
 “at *York House*, bigger than the Life, of
 “a *Sampson* with a *Philistine* betwixt his
 “Legs, knocking his Brains out with the
 “Jaw-Bone of an *Ass*,” and adds: “The
 “Moral and Meaning whereof may be
 “yourself standing at the Bar, and there
 “with all your weighty, curiously spun
 “Arguments beaten down by some such
 “silly Instrument as that” &c. The whole
 shews Mr. *Wandesforde* firmly united with
 the *grave Patriots*, as Sir *Thomas Went-*
worth calls them, who opposed the Duke
 of *Buckingham’s* arbitrary Government.

This Letter is a most convincing Proof
 of one great and wise Design of the Pub-
 lication of *Ld. Strafford’s* Letters, viz. “to
 shew

shew him no Friend to Popery." For in the Conclusion he says: "His Majesty was "*graciously* pleased to give them (the "*Judges*) a full Charge for the Execution "*of* Laws against Recusants &c. *So said,* "*so done*; and then, I hope in God, we shall "*once* again put a Ring in the Nose of "*that Leviathan*, and bend and turn him to "*the* Safety of the State, and Advancement "*of* the Cause and Service of our just and "*gracious* good God."

In the Year 1625 died King *James*. But the Favourite continuing in his Station, the Patriots maintained theirs. — In this Year Sir *Edward Osborne* removed with his Family from *Stratford Langton* to his Seat at *Kiveton*, and Mr. *Wandesforde* with his Family set forwards for his Seat at *Kirklington*. They continued united in Mind, though thus separated in Person.

The Road at *Baldock* was so covered with Water, that Mrs. *Wandesforde*, though half gone with Child, was obliged to get out of the Coach, and ride on Horseback, intrusting her Son *George*, then about two Years old, to a Servant who carried him over a Foot bridge, which shook so that this affectionate Mother apprehended every Moment both the Servant's and Child's Tumbling into the Water. But Providence preserved them.

At the Request of Sir *Thomas Wentworth*
E 3 and

and with Approbation of the other Relations of *Thomas Danby* of *Massam* Esquire, Mr. *Wandesforde* was now prevailed on, being resettled at *Kirklington*, to take on himself the Wardship of this young Gentleman and his Estate, which was greatly incumbered with *Debts* and *Leases* contracted and made by his Father, who had loved Pleasure, and left this Son, " another, and a Daughter.

Sir *Thomas Wentworth* in a Letter (dated *November 13*, of this Year) to Sir *Walter Pie*, Attorney of the Court of Wards, informs him, that all the Relations of the Ward (viz. his Grandmother, Ld. *D'Arcy* and himself) approved Sir *Henry Anderson's* turning over the Wardship of Mr. *Danby* to Mr. *Wandesforde*, as the best Course for the Ward, and desires his Assistance to dispatch the Affair legally, Mr. *Wandesforde* not daring to go to *London* on Account of Danger from the Plague, but sending an Agent.

This Year Sir *Thomas Wentworth* having intended to offer himself to represent his County in Parliament, was named by the King (on the Duke of *Buckingham's* Suggestion doubtless,) Sheriff thereof, as were other 5th eminent Members of the House of Commons, (and a 6th. likely to become so,) Sheriffs of their respective Counties. —

Hereupon Mr. *Wandesforde* thought of Offer-

Offering himself to his County, and (as might be expected,) consulted Sir *Thomas Wentworth*, who by Letter (dated *December* the 5th.) advises him against standing at this Time, because Sir *John Savile* of *Rutford* was stronger than heretofore, and Mr. *Wandesforde* not sufficiently known in the West Riding; and declares himself thus to advise "in the Quality of so dear a Friend as Mr. *Wandesforde* is to him;" and that "in a Season of more Advantage," when he "shall have gained by *Service* that as a *Merit*, which these Men compass by their Alliance, Mr. *Wandesforde* would carry the Place with much more *Honour* and *Safety*:" and advises him to use all Endeavours to come in for *Richmond* in *Yorkshire*, but promises him a Place in Parliament, even to Exclusion of one whom he calls by a very familiar Name.

And in the ensuing Parliament we not only find Mr. *Wandesforde*, but find him as we might expect, a leading Man. For, the Parliament meeting on the 6th. Day of *February*, almost the first Business of the Commons, after Matters of Form, was, to examine public Grievances, and appoint a Committee for this Purpose, to sit every *Wednesday* and *Friday*. Mr. *Wandesforde* stood so high in the Opinion of his Fellow Members, as not only to be appointed of this Committee on a Subject which the

House had most at Heart, and in the Duty of which, there was great Need both of Wisdom and Courage; but when Mr. Secretary *Cook* delivered to the House a Message from the King, declaring his Want of a speedy Supply, and at a Conference betwixt the Houses, desired by the Lords, the Earl of *Pembroke* pressed such Supply strongly by a Representation of the State of Christendom, the Commons declining this Subject, called for a Report from the Committee appointed to consider of the *Causes* and *Remedies* of *Evils*; and this was made to them by Mr. *Wandesforde*, a Task arduous in itself, and *invidious*, not only as it exposed the Reporter to the Malevolence of the Court, but as even several *moderate* Men in both Houses seem to have thought that the Commons should have given Way in some Degree on this Matter, though in this Point they seem mistaken.

Mr. *Wandesforde* had the Honour to be chosen by the House one of the eight chief Managers of the Impeachment of the Duke of *Buckingham*, brought to a Conference of the Houses on the 8th. of *May* in this Year, and spun out two Days.

This Choice was certainly an high Honour, as it was a strong Testimony of the Houses Opinion of his Abilities &c. whether we consider the Importance of the Matter itself, or the Character of the Persons with whom

whom he was associated, viz. Sir *Dudley Diggs*, Mr. *Herbert*, Mr. *Selden*, Mr. *Glanville*, Mr. *Pyn*, Mr. *Sherland*, and Sir *John Elliot*.

The Account of Mr. *Wandesforde's* Share of this Management as given by *Rushworth*, is much to his Credit. For he there alledges all that can be alledged against the Duke on the Article assigned to his Care, both in *Law* and *Reason*, and with such a Strain of *Rhetoric* as is far above the *formal*, *conceited*, and therefore *nauseous* Harangues usually made at that Time. The Duke's Answer goes upon a Denial of the Facts alledged in this Article managed by Mr. *Wandesforde*. The Commons in their *Remonstrance* maintain, that they can prove them. But on the 15th. of *June* the King dissolved the Parliament. All I shall add on this Article is, that it appears from Mr. *Wandesforde's* Character through Life, that if he had not believed himself capable of *proving* the Cause so far as he *supported* it, he would not have managed it.

Mr. *Wandesforde*, says *Rushworth*, deputed to *enlarge* and *aggravate* upon the 13th. Article, commended the *Charity* and *Providence* of that Law, which makes it penal for *unskilful Empyrics*, and *all others* to exercise and practise *Physic* upon common Persons without a lawful Calling and Approbation, branding them who thus transgress,

as

as *improbos, ambitiosos, temerarios et audaces Homines.*" y "But he that without Skill
" and Calling shall direct a Medicine, which
" upon the *same* Person, hath wrought bad
" Effects enough to have dissuaded a se-
" cond Adventure, and then when Physicians
" were present, Physicians selected for
" *Learning* and *Art*, prepared by their
" *Office* and *Oaths*, *without* their *Consent*,
" nay, even *contrary* to their *Direction*, and
" in a Time unseasonable, he must needs
" (said he) be guilty, albeit towards a com-
" mon Person, of a *precipitate* and *unadvised*
" *Rashness*; much more, towards his own
" Sovereign. And so *pious* are ourselves
" to put the Subjects in Mind of their
" Duty towards their Princes, Persons
" so sacred, that in the Attempt of a *mad*
" *Man* upon the King, his *Want of Reason*,
" which towards any of his Fellow-subjects
" might *acquit* him of *Felony*, shall not
" *excuse* him of *Treason*. And how wary
" and advised our Ancestors have been, not
" to apply Things in this Kind to the Per-
" son of a King, may appear by a Prece-
" dent, 32 H. 6. where *John Arundel* and
" others, the King's Physicians and Chi-
" rurgeons thought it not safe for them to
" administer any Thing to the King's Per-
" son without the Assent of the King's pri-
" vy Council first obtained, and express
" License under the great Seal of *England*."

" This

" This Medicine found his Majesty in
 " the Declination of his Disease; and we all
 " wish it had left him so. But his *better*
 " Days were shortly turned into *worse*; and
 " instead of Health and Recovery we hear
 " by *good Testimony* (that which troubles the
 " *poor* and *loyal* Commons of *England*;)
 " of great Distempers, as Drougths, Rav-
 " ings, Faintings, an intermitting Pulse;
 " strange Effects to follow upon the Ap-
 " plying of a Treacle Plaister. But the
 " Truth is, *Testimony* tells us, that this
 " Plaister had a strange Smell, and an
 " *investive* Quality, striking the Malignity
 " of the Disease inward, which Nature
 " otherwise might have expelled outward.
 " Add to this the Drink twice given to his
 " Majesty by the Duke his own Hands,
 " and a third Time refused, and the fol-
 " lowing Complaint of that *blessed* Prince.
 " The Physicians telling him, to please him
 " for the Time, that his second Impairment
 " was from Cold taken, or some other ordi-
 " nary Cause, "No, no, said his Majesty,
 " it is that I had from *Buckingham*." "And
 " though there be no Precedent of an Act
 " offered to the Person of a King, so inso-
 " lent as this, yet it is true, that divers
 " Persons *as great* as this have been quest-
 " ioned and condemned for *less* Offences
 " against the Person of their Sovereign.

" It

“It was an Article amongst others laid
 “against the Duke of *Somerſet* for carrying
 “*Edward* the 6th. away in the Night
 “Time, out of his own Head, but from
 “*Hampton Court* to *Windsor*, and yet he
 “was truſted with the *Protection* of his
 “*Perſon*. Precedents failing us in this
 “Point, the common Law will ſupply us.
 “The Law judgeth a Deed done in the
 “Execution of an *unlawful* Act, *Man-*
 “*ſlaughter*, which otherwiſe would but have
 “been *Chance-medley*. And that this Act
 “was *unlawful*, the Houſe of Commons do
 “believe as belonging to the Duty and
 “Vocation of a *ſworn* and *experimented*
 “Phyſician, and not the Unſkilfulneſs of
 “a *young Lord*. And ſo precious are the
 “Lives of Men in the Eye of the Law,
 “that though Mr. *Stanford* ſaith, “If a
 “Phyſician take one into his Care, and he
 “die under his Hands, it is not *Felony*,
 “becauſe he did it not *feloniouſly*,” yet it is
 “Mr. *Braſton*’s Opinion, that “If one that
 “is no Phyſician or Chirurgeon, undertake
 “a Cure, and the Party die under his
 “Hands, this is *Felony*.” And the Law
 “goeth further, making Phyſicians and
 “Chirurgeons themſelves accomptable for
 “the Death of their Patients, if it appear
 “they have *transgreſſed* the Rules of their
 “own Art, that is, by undertaking a
 i “ Thing

“ Thing wherein they have no *Experience*,
 “ or having yet failed in their Care and
 “ Diligence.”

“ Lastly, he said, he was commanded by
 “ the House of Commons to desire their
 “ Lordships, that seeing the Duke hath
 “ made himself a Precedent in committing
 “ that which former Ages knew not, their
 “ Lordships will, out of their Wisdom and
 “ Justice, make him an Example for the
 “ Time to come.”

It is certainly much to Mr. *Wandesforde's*
 Credit in the Opinion of all *prudent* Men,
 that he keeps close to the Matter of his
 Charge, and does not digress to one single
 Circumstance extraneous, much less indulge
 the Spirit of Abuse.

Wise Lawyers and Orators, likewise
 Generals, are wont to place what they
 esteem the strongest of their Forces in the
 Rear, to support the weaker. According to
 this Rule we may judge that the House of
 Commons esteemed the Charge of the
 Duke for giving the late King a Plaister
 and Potion, one of the most forcible of
 their Accusations, as it concluded the Im-
 peachment. Indeed it was a most invidi-
 ous Charge; and what, if thought at all
 probable, must render it very indecent for
 the King to continue to employ him. This
 seems to have been the Light in which the
 Court viewed the Matter. For though the

F

Dissolu-

Diffolution of the Parliament put a Stop to it's Impeachment of the Duke, yet the King thought it necessary to command an Information to be preferred against him for high Offences and Misdemeanours, and particularly for administering the Plaister and Potion to his late Sovereign. "The Duke, says *Rushworth*, put in his answer, and divers Witnesses were examined, but the Cause came not to a *judicial Hearing* in the Court." On *June* 16, A. D. 1628, the King ordered all proceedings against him to be taken off the File, declaring himself fully satisfied of his *Innocency*.

A Prosecution so managed by a Court will not contribute much to establish a Belief of the Duke's Innocency, in the Opinion of impartial Judges. Yet Candour obliges me to confess, that so far as one can see at this distance of Time, the Duke's applying the Plaister and Potion seems hardly to have deserved a parliamentary Charge. However Mr. *Wandesforde's* Management of this Task assigned him in the Manner we have seen, so as neither to have incurred the Censure of his Employers for Want of Zeal, nor the particular Animosity of the Person accused, for *Virulence*, is a very uncommon Instance of his Prudence and Temper.

How much had it been for the Credit of his cotemporary and Fellow-Patriot, the
great

great Sir *Edward Coke*, had he shewn such a Spirit of *Moderation* and *Decency* in his Management against the Earl of *Essex* and Sir *Walter Raleigh*, as Mr. *Wandesforde* shews on this Occasion!

On *February 13. A. D. 1626*, Mrs. *Wandesforde* was delivered of a Daughter baptized after herself *Alice*, who, living to acquire all Accomplishments, married *William Thornton* Esquire of *East Newton*, and by Interest of his Friends got the Sequestration of her Brother's Estates. She had a most beautiful and graceful Person as well as excellent Understanding and Temper, and exemplary Devotion without Enthusiasm. Her Religion was such, that by being a Daughter of Affliction she became admirably prepared for Happiness in another World. A noble Lord, who was a good Judge of the fair Sex, used to say, "Mrs. *Thornton* was fit to be the Wife of a Duke;" and his Lady, that "Mrs. *Thornton* had no Fault but *Heresy*." This Lady lived above 40 Years a Widow, and having *seen much*, and *heard more* from well informed Persons of curious and important Matters relative to her honoured Father's Life and Death, wrote down such Memorandums as chiefly enabled the Editor of these Memoirs to pay this Debt of Piety to the Memory of his excellent Ancestor.

In A. D. 1627. Mr. *Wandesforde* lost his
 F 2 elder

elder Son *Christopher*. A careless Nurse had thrown him out of a Child's Coach, so as to break a Rib, and threatened him so much that he durst not discover his Hurt, but fell into a Consumption. His Death was esteemed a very heavy Loss to the Family on many Accounts, and especially as Sir *Rowland Wandesforde* of *Pickill*, nearly related to the *Kirklington* Family, had contracted a close Amity with Mr. *Wandesforde*, and promised if this Son and his Daughter, and only Child, at the Age of Consent, liked each other, he would give her with an Estate of above 3000*l.* per Annum, which went with her to *Ld. Wharton*.

Ld. Baltimore (Sir *George Calvert*,) in a Letter to Sir *Thomas Wentworth* (dated *May* the 1*st*.) advises him to pay the Loan expected by the Court, and forward this advice to Mr. *Wandesforde*. But he (as appears by a Letter to Sir *Thomas* dated *July* 19,) resolved rather to follow the Example of uncomplying Sir *Thomas* than the advice of your complying Lordship, now a professed Papist. "I pray you (says he) let me know by the next Messenger — what Hopes your succeeding Friends may have, to pass over the Attendance on the Table, and come readily to the *Place of Execution*, and from thence to Confinement &c." — But Sir *Thomas Wentworth's* Release ended these

these Designs, for the Court found that by imprisoning of a few Lions, they more effectually roused the rest.

In the new Parliament, which met *March* 17 this Year, Mr. *Wandesforde* held a Place, though not ² for *Richmond*, as he wished and endeavoured. He was however, as heretofore, a shining Member.

For on the 10th of *April*, A. D. 1628, Mr. Secretary *Cook* brought from the King a Desire that the House of Commons would make no Recess for Easter Holidays. The Design was to expedite the Supply; and not being liked by the House, nevertheless the Secretary on Saturday the 12th. delivered another Message from his Majesty, to the same Purpose, and very displeasing to the House. Yet about two Days afterwards the Secretary moved to quicken the Business of Supply, and used this Comparison: "This STOP is as a *Frost* upon the *Earth*, that hinders the *sweet Vapours* betwixt his Majesty and his Subjects." Hereupon Mr. *Wandesforde* immediately standing up| said with great *Courage* and *Propriety*, "This Motion comes unexpectedly, but it is fit to receive some Satisfaction. The Proceeding now with our Grievances, shall OPEN THE STOP that *hinders* his Majesty's Affairs " And indeed, to use the Secretary's own Comparison, to *give Supply* without *Remedy of Grievances*, would be only like

an *April Gleam*, which calls forth the Blossoms to be nipped by a quickly returning Frost,

On *Tuesday* the ever memorable 5th. Day of *June*, the Speaker of the House of Commons brought a Message from his Majesty, forbidding them to enter on any Business which might *lay Scandal* on his Ministers. This might reasonably be expected to raise the greatest Commotion in the House. Mr. *Alured*, a Member writes the very next Morning the following Account of it's Effects; viz. "Sir *Robert Philips* spake and mingled his Words with Weeping. Mr. *Prynne* did the like, and Sir *Edward Coke*, overcome with Passion, seeing the Desolation likely to ensue, was forced to sit down, when he began to speak, through the Abundance of Tears; besides a great many, whose great Grievs made them *dumb* and *silent*. Yet some *bore up* in that Storm, and encouraged others."

The Eulogium in these last Words is particularly applicable to Mr. *Wandesforde*, who, on Mr. *Whitby's* being ordered to the Chair of the Committee of the whole House, first ^a rose and spoke in the following courageous Strain. "I am as full of Grief as others. Let us recollect our *English* Hearts, and not *sit still*, but *do our Duties*. Two Ways are propounded: to go to the *Lords*, or to the *King*. I think
it

it is fit, we go to the King; for this doth concern our Liberties; and let us not *fear* to make a *Remonstrance* of our *Rights*. We are his Counsellors! There are some Men, which call *Evil Good*, and *Good Evil*, and *Bitter Sweet*. *Justice* is now called *Popularity* and *Faction*. While the Inhabitants of *Great Britain* know how to put a just Value on their Liberties, they should have warm Gratitude to the Memory of Mr. *Wandesforde*, a principal of those illustrious Patriots, who obtained the *Petition of Right*, that Bulwark of all our Liberties!

Mr. *Wandesforde* managed the Estate and Affairs of Mr. *Danby* with the same Care as if they had been his own. He paid off all just Debts, discharged many burthensome Annuities, considerably improved the Rents, and provided the best Education for the Heir and younger Branches.

Mr. *Danby* having lived some Time in Mr. *Wandesforde's* Family, had cast Eyes of Affection on his elder Daughter, a very pretty young Lady; and appeared so worthy in the Eyes of all the Family, that though several other Gentlemen of considerable Fortunes &c. were Suitors, he was preferred both by her and her Parents, and being about 18 Years of Age now married her about 15.

Hereupon Mr. *Wandesforde* delivered to
F 4 his

his Son-in-law all his Estate of 3000*l.* *per Annum* clear of all demands of Wardship &c. and added a very handsome Fortune in ready Money; viz. 1600*l.* as appears from a Letter of *Ld. Strafford*. And as this Couple were too young to begin House-keeping, gave Entertainment to themselves Servants and Horses for several Years.

Mrs. *Thornton* represents the whole of her Father's Bounty to this Daughter to amount to 5000*l.* The Year after her Marriage Mrs. *Danby* was delivered at *Kirklington* of a Son baptized by his Father's Name. He became an accomplished Gentleman, and was *murthered* ^b *barbarously* in a Tavern near *Gray's Inn* by one *Ber-ridge* an Affassin, hired by two of Mr. *Danby's* Acquaintance; one of whom had forced him to take his Sword in Pawn, and resented his Wearing of it.—Though the Murtherers escaped *human* Justice, they are said to have been struck by *divine Vengeance* here.

Many true Patriots now thinking, and pretended ones affecting to think, that the *Petition of Right* had secured the Liberties of the Nation, and that further Opposition to the Court was factious, accepted of Employments under his Majesty. So acted Sir *Thomas Wentworth* who was now made *Viscount Wentworth*, and President of the North.

LD. DEPUTY WANDESFORDE. 51

North. On which Occasion Mr. *Wandesforde* writes him a congratulatory Letter, dated *December 29*. In it is this Passage. "The Papists already hang down their Heads, like *Bulrushes*, and think themselves like Water spilt on the Ground, which cannot be gathered up again. They say plainly, "Their Days of Security and Quietness, in which they were lulled asleep by the Indulgence of the last (President of the Council of the North) must now be turned into Anxiety and Watchfulness, to defend themselves from the *Vigilancy* of your *Justice*." It is well! Let them talk and have Cause to talk! *Bad Words* out of the Mouths of ill Men are interpreted by *indifferent* Hearers to follow the Actions of *good Men*. While their Tongues wag thus against you *unjustly*, the Eyes of your Justice will be open to watch over them, and your Labour to file off the Rust of the Laws made against them, which hath almost eaten out the very Iron, the Strength which was in them!——How well does this Passage contribute to one of the two professed Ends of Publication of *Ld. Strafford's* Letters, viz. to shew his Lordship's Aversion to Popery.

Mr. *Wandesforde* seems not to have had a Seat in the Council of the North; and by his Prudence happily kept himself out of Trou-

Trouble in those captious Times. When the Commission to compound for Contempt of not taking Knighthood at the King's Coronation, was granted to *Ld. Wentworth*, we neither find him on one Side, vainly struggling against the Government, (as some ^c of his Neighbours to their Sorrow did,) nor on the other, complained of for arbitrary Measures.

On *February 2*, in this Year *Mrs. Wandesforde* was delivered of a 6th Child, and 3d Son baptized *Christopher* after his great Grandfather and Father. Surviving his elder Brother he married the Lady designed for him; and obtained from King Charles the second, a Baronetage, a poor Recompence for his Family's Sufferings in the royal Cause!

As it is impossible to refer to the precise Times in which *Mr. Wandesforde* made the several Steps to establish his Brothers and Sisters, I will here give a general View of them.

He not only maintained *Mr. John Wandesforde* at the Inns of Court till he was called to plead, but till he was able by his Practice (together with his Grandfather *Hansby's* Bounty,) to maintain himself handsomely. He went Consul to *Aleppo*; whence returning with great Wealth after his eldest Brother's Death, he hardly escaped from a Storm with Life, which he devoted

voted to the Service of his royal Master, whom he attended at *Oxford* and elsewhere, till commanded by him to shift for himself. He died unmarried.

Mr. *Wandesforde* preferred his Brother *Michael* to the valuable Rectory^a of *Kirklington*, and drew him after himself to *Ireland*, where he gained him the Deanery of *Londonderry*. He is said greatly to have resembled the Subject of these Memoirs in Ingenuity, Learning, and Piety.

He gave an Apprentice-fee of 300*l.* with his youngest Brother Mr. *William Wandesforde* to one of the most eminent woolen Drapers in *London*, that Branch of Trade being then one of the^c most considerable in the City; gave him a Fortune to set up withal, and effectually recommended him to the Custom of Sir *Thomas Wentworth* and many noble Persons. He had such Success in Trade as to be likely to be chosen Alderman of *London*, when the Flames of civil War broke out; and being a Loyalist he was driven thence by the Parliamentarians, and attended his King at *Oxford* &c. He was persuaded by the Executors of his Brother, the Subject of these Memoirs, to act as Trustee in his Affairs, and being partly by Iniquity of the Times, partly by Weight of that Trust, obliged to sell his Goods, sustained great Loss. He was indeed made Gentle-
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man Pensioner by King *Charles* the second, a poor Recompence, (like most of that King's,) for the Services and Losses of himself and Family : and died aged 85.

Mr. *Wandesforde's* only own Sister, Mrs. *Ann Wandesforde*, after the Death of her Mother, being about 10 or 11 Years old, was taken by her Father's Sister, the Widow of Sir *John Yorke*. This Lady had visited some popish Relation, who kept a Priest, and was by them perverted to Popery, and as is usual, became a Bigot. Having no Child, and designing to make this Niece Heiress to her great Estate, she instilled into her, with the utmost Diligence, and too much Success, the Poison of Popery.

Mr. *Wandesforde* would not weigh the greatest Estate against the Profession of that Religion which he believed the true. Having therefore found that the evil Seeds of Superstition and Enthusiasm had taken too deep Root in the Mind of his Aunt to be eradicated by all his Skill and Industry, (though she had great Regard for his Wisdom in general, and Love to his Person,) he resolved not to expose his Sister's Soul to further Danger, but took her about the Age of 12 or 14, to his own House, where, by his own, and his Lady's gentle Treatment and assiduous Application of proper Arguments, he reconverted her, and prevailed

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vailed on the accomplished and pious Lady of Dr. *Tobias Matthews*, Archbishop of *York*, to take her under her Eye, where she was confirmed in the Faith of reformed Christianity, and in due Time married with a considerable Fortune to *Major Norton* of *Clowbeck* Esquire, a Gentleman of good Qualifications, whom Mr. *Wandesforde* afterwards assisted so with his excellent Advice &c. that he died possessed of an Estate of 1000*l.* *per Annam*. This Lady used to return solemn Thanks to God for her Reconversion by her Brother's Care; and not only continued a firm Protestant to her Death, (which happened about her 90th. Year,) but in extreme old Age had her Faculties so strong as to be able to convert many Persons from Popery.

Mr. *Wandesforde* also gave to his half Sister Mrs. *Margaret Wandesforde* who was educated with her Mother, when she married *James Blanshard* Esquire a Fortune of 500*l.* which, (considering the Time, that she was only of half Blood, and himself unobliged by Law to give her any Fortune,) was a handsome Benevolence.

In the Year 1630, Mr. *Wandesforde* having paid all his Father's Debts whether on Bond, Bill, or by Word, if proved with sufficient Clearness, (all which Mrs. *Thorn-*
ton makes amount to 1500*l.* besides the Funeral Expences of his Father,) and pro-

vided for his Brothers and Sisters; enjoying also a Prospect of fair Provision for his Children, resolves to indulge his Taste for Building, at least so far as Decency and Conveniency invite.

From the Survey of Mr. *Wandesforde's* Situation at this Time, we may reasonably conclude, he was as eminent for the *Practise* of *Œconomy* as it's *Theory* laid down in his excellent Book of Instructions: he descended to the Detail, and in this Point, as in many others, resembled his great Friend the *Ld. Strafford*, as appears from this latter's long but sensible Letter to the reverend Mr. *Greenwood*, wisely published, though of a *private* Nature, with his *State Papers*, to shew the World, that *Ld. Strafford* had so capacious an Head as to carry at once all the Particulars of his *private* Estate, unconfounded with the various Business of the *Public*, in which he was engaged.

When Sir *Christopher Wandesforde* in his Book of Instructions to his Son, advises him to beware of indulging an extravagant Taste for Building, which, he says, *steals upon many wise Men*, he knew, probably, by Experience how easily Persons of noble Natures are seduced beyond the Bounds of Prudence in this Kind.

He built quite from the Ground the Stables with Chambers over them, and
many

many Conveniences in the out Courts at *Kirklington*, also the brick Walls about the Gardens and Orchards, and planted them, the Walls of the House itself also, with Abundance of delicate Fruit, and planted out a great Quantity of Trees for Timber in the Hedge-rows &c. of the Estate there.

He built too a new Dairy, and brought Water in lead Pipes from a Cistern of Lead near *Saint Michael's* Well, by the Mill's Race, and repaired the Mill.

He had a Design of a much greater Building. For he had actually prepared Materials, as Timber, Stone, Lime &c. to rebuild the old End of the House answerable to the new one, called *the great Chamber* and *Lord's Chamber*, which had been built by his Grandfather.

But the Execution of this Design was hindered by a Call to another Kingdom, which seemed *providential*, and he could not refuse to obey.

In this Year also Mr. *Wandesforde* sat for his Picture. He did so frequently in all Probability, at the Requests of his Friends, to whom sensible and tender-hearted Persons, (unless they have contracted some very odd Prejudices,) will think they owe this Favour. The Piece which was now taken, is in the Family of the Editor of these Memoirs, a fine Painting, and probably very like the Original, as

some of Mr. *Wandesforde's* Descendants greatly resemble it. It is said on the Margin to be done by *Gil. Jack*.

If Physiognomy is founded on rational Principles, (which most sensible People allow,) it must be delightful to compare the *Features* with the *Feats* of a great Man; and it may be very useful in a Family, as the Similitude of Countenance in a Descendant may induce his Friends very reasonably to put him into a Path of Life, in which his Ancestor, whom he resembles, proceeded gloriously.

In the latter End of A. D. 1631, the Giver of all Things took from Ld. *Wentworth* his younger Son. He bore this Stroke of Providence with manly and christian Patience, as we learn from a Letter of the Ld. Treasurer. But it only prepared him for a much heavier, the Loss of his Lady, which soon followed. In a Letter to her Cousin Sir *Edward Stanhope*, he calls her "the incomparablest Woman and Wife his Eyes shall ever behold." It may seem wonderful, that in the Collection of Letters from and to Ld. *Strafford*, we find none from Mr. *Wandesforde* on this trying Occasion. We may rest assured, that he felt strongly with his illustrious Friend. But either his Letter is lost; (which appears the Case of Sir *Edward Stanhope's* on this Occasion,) or else Mr.

Wandes-

Wandesforde being a near Neighbour to *Ld. Wentworth*, to whom this great Loss happened at *York*, gave him Consolation in Person.

Though *Mr. Wandesforde* had lived generally in the *Country*, and wished, nay almost resolved to live there to the End of his Days, yet he occasionally visited *London*, and then the *Court*; believing it (as he says in his Instructions to his Son,) necessary to his Peace and Credit in the *former*, to be known to have some Interest in the *latter*.

Though a great Scholar and Genius of the present Age has told us, "Of all the *strange* Connections, which the Revolutions of Time bring about, the *rarest* and *most accidental* is that between *Merit* and *Reward*;" yet a Person of such Abilities and Virtues as *Mr. Wandesforde*, recommended to the Notice of such a Sovereign as *Charles* the first, by his noble Relatives and Friends, could not miss of his Esteem; the King being now well convinced that the Opposition which *Sir Thomas Wentworth* and *Mr. Wandesforde* made in the House of Commons to the Court Measures, proceeded not from any Want of Duty to their Sovereign, but Indignation of the Tyranny of his Ministers.

The King saw in *Mr. Wandesforde* the Virtues for which himself was most re-

markable; and about the Year 1633, resolved to send him Ambassador to *Spain*. This was indeed a very honourable Employment, and regarded as such, doubtless, by Mr. *Wandesforde*. Yet, he assures us, he wished to have *no public* Employment; and therefore used *all* his Interest, and particularly that of *Ld. Wentworth*, to decline it with Decency. Besides, so firm and zealous a Protestant as he, seemed very unfit to negotiate at so bigotted a Court as that of *Madrid*. But his declining this engaged him in higher and more troublesome Employments.

The great *Statesman* and *Minister* *Ld. Wentworth* was fixed on by the King and his Ministry, to go *Ld. Deputy* to *Ireland*, to reduce that savage and rebellious Nation to an Obedience to the *English* Laws and Customs; but so thoroughly convinced of the Assistance he might receive from Mr. *Wandesforde's* Abilities and Virtues, that he desired his Sovereign to recal his Commission, unless he would allow his Cousin *Wandesforde* to accompany him as Master of the Rolls.

His Majesty could not reject such a Petition of such a Person, especially as he soon perceived that Mr. *Wandesforde* could do him much more Service in *Ireland* than in *Spain*. Accordingly he prepared for a
Voyage

Voyage to the former Country in the Character which his illustrious Friend had thus fixed upon him.

It is remarkable, that as Mr. *Wandesforde* has declared, he left the private Life in which he delighted, for a public one, merely out of personal Regard to *Ld. Wentworth*; so his Lordship has declared with Respect to *Ld. Treasurer Weston*. But the Subject of these Memoirs was far happier in his Attachment, than his illustrious Friend. *Ld. Wentworth* continued his Affection to his Adherent to the last; but was treated with *Coldness*, if not *Treachery* by the Person to whom he adhered, who, in all Probability, died a *Papist*, though all his Life he had professed himself a *Protestant*.

Though Mr. *Wandesforde* had preferred a Life in the *Country*, to one at *Court*, he was resolved to be useful to his Country in that Retirement, and therefore accepted the Command of a Troop of Horse in the Trained-Bands, which Commission he continued to hold even when ^h he was in *Ireland*, probably not knowing how soon he might return.

Mr. *Wandesforde* now removed from *Kirklington* to *London*, with his Lady and Family, but was obliged much to his Regret, to leave her big, and his Children, behind him in *England*. He took an

House for his Family in *Saint Martin's Lane*. One Evening he and his Lady were at Court, and on their return were dreadfully alarmed by the Appearance of a consuming Fire so near the Place of their Habitation, that they could not discern whether their own House was not involved in it. I leave Parents to imagine what this tender Father, and more tender Mother, then big with Child, suffered from the Apprehension. They were soon informed however that the Care of their Servants had removed their Children to a Place of Safety, and that their House was not seized by the Flames. Mr. *Wandesforde*, though he suffered much by the Removal, Breaking and perhaps Stealth of his Goods, thought his Safety and his Lady's and Children's cheaply purchased, and was, no Doubt, full of Gratitude to God.

Mrs. *Thornton* assures us, that though then a very young Child, she had been so well instructed in the Doctrines of her Religion, as to regard this Fire accompanied by Confusion, Shrieks &c. as an Emblem of the Day of Judgement.

Mrs. *Thornton* describes the Parting betwixt her Father and his *English* Friends, when he embarked for *Ireland* as very affecting. On whatever Principles they presaged that he would never revisit *England*, the Event answered to their Fears.

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The Ld. Deputy with Mr. *Wandesforde* and the rest of his Train, arrived safe at *Dublin* in the latter End of *July* A. D. 1633. He entered immediately on his Office of Master of the Rolls, and took his Seat at the Council-Board. The Signet appointing him to be sworn privy Counsellor, bears Date the 17th. of *May* in this Year, and is grounded on the Ld. Deputy's ample Testimony of his *Integrity* as well as *Sufficiency*.

Ld. *Wentworth* left Sir *Edward Osborn*, Mrs. *Wandesforde's* Brother, his Vice-president at *York*; so that though these truly loving Brothers in Law, Sir *Edward Osborn* and Mr. *Wandesforde*, were separated in Person, to their Sorrow; yet they had the Comfort of being united in their Dependence on the same great Personage, the Ld. *Wentworth*. The mutual Affection of these Brothers-in-law may sufficiently appear from this Consideration. Sir *Christopher Wandesforde* in his Book of Instructions to his Son, exhorts him to depend on the Advice and Assistance of Sir *Edward Osborn* next to the Ld. *Wentworth's*.

Time shewed, that Sir *Christopher Wandesforde* was not mistaken in this Direction. For on his Death Sir *Edward* took Mr. *George Wandesforde*, to whom Sir *Christopher* gave this Exhortation, to his own Seat, and at a proper Season sent him to travel

travel through *France* &c, under the Care of an excellent Tutor, the reverend Mr. *Anderson*, and when he returned an accomplished Gentleman, assisted him greatly in his Affairs, having managed his Wardship, and after his Death, continued his Assistance to the Family.

Our Master of the Rolls had the Satisfaction of hearing that on the 19th. of *October* his Lady was safely delivered of a fourth Son, her last Child. He was baptized *John*, lived to enjoy a learned Education at *Cambridge*, but having suffered much in the Distractions which beset the Family, and from a long Continuance of bad Health, died at *London* a single Man, of no Profession.

Mrs. *Thornton* informs us, that Mr. *Ratcliff* (afterwards Sir *George*) was desirous of giving a Testimony of his Friendship to Mr. *Wandesforde*, by being Sponsor for his Son, and was so, whether *in Person* or *by Proxy*, is not said, but probably by Proxy, as he had sailed to *Ireland* before *Ld. Wentworth*.

Mr. *Wandesforde* also heard, that his Daughter *Danby*, about 6 Weeks after her Mother's Delivery, was delivered in the same House of a Son; a remarkable Incident! This Son was named *Christopher* after his Grandfather and great great Grandfather *Wandesforde*, and upon the
Death

Death of his Nephew ——— *Danby* Esquire, by a fall from his Horse on *Noman's Moor* near *Bedale* A. D. ——— became possessed of the great family Estates. From him is the present respectable Possessor of them, *William Danby* Esquire of *Massam*, descended.

The *Ld. Deputy* exercised not his Authority of conferring Knighthood in Favour of the Master of the Rolls, on his taking Possession of this Office, in Compliance, we may be assured with some Reason of *Mr. Wandesforde's*; for he who had been so pressing to fix him in this honourable Employment, must be supposed desirous of giving to him every Mark of Honour in his Power, which would support the Dignity of it.

If one may guess at *Mr. Wandesforde's* Reason for the Delay of this Honour, it was an economical one. He saw probably, that the Honour of Knighthood, must make an additional Expence in Equipage &c. necessary, which might not then well suit his Finances, especially as he must be at several extraordinary Expences on his settling in *Ireland*.

He bought either the whole Right, or a long Lease of a very elegant House in *Dames'-street, Dublin*, situated conveniently for Discharge of his high Offices. It was in a very wholesome Air, with a good Orchard

chard and Garden leading down to the Water Side, where might be seen the Ships from the Ring's End, coming from any Part of the Kingdom, from *England Scotland*, or any other Country, before they went up to the Bridge.

The Ld. Deputy having issued a Proclamation, that no Member of the Parliament called upon his going over, should attend with a Sword; the young Earl of *Ormond* alone disobeyed it, telling the *Black-Rod* who required his Sword at the Door, "you shall not have it, except in your Guts." So signal a Contempt of an Order of his Majesty's Representative, spirited as Ld. *Wentworth* was, could not be passed over by him; and on the young Nobleman's Plea, that ⁱ *he was called to Parliament with his Sword*, the Ld. Deputy deliberated that Night with his two Friends, Mr. *Wandesforde* and Sir *George Ratcliff*, "whether shall I subdue by *Severity* or *Gentleness* this haughty Youth?" Sir *George Ratcliff* is said to have cast the Scale for the latter Method. It is extremely difficult, if not impossible, to know the Debates of so secret a Council as this Triumvirate. Perhaps Mr. *Wandesforde* might propose the gentler Method, and Sir *George Ratcliff* or his Friends take the Merit of it with Ld. *Ormond*. Perhaps Sir *George Ratcliff* might only get the Start of Mr. *Wandesforde*. Or
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if this latter really pleaded for Severity on this Occasion, he might so plead not from Severity of Temper, but a full Persuasion, that so haughty a Youth could not be subdued by Gentleness; and so singular, therefore unjustifiable a Contempt could not remain unpunished without extreme Danger to the Ld. Deputy's Authority, and all that depended on it. That Mr. *Wandesforde's* Conduct proceeded not from any personal Dislike to Ld. *Ormond*, is probably concluded from his being employed about this very Time to communicate to his Lordship by Way of Compliment, an important Resolution of the Council-board.

As Mr. *Wandesforde* was a great Assistant to the Ld. Deputy in all his Endeavours to cultivate the *wild Irish*, it seems proper here to mention a few Instances of that Nobleman's Attempts for Reformation, chiefly as they lie in Ld. *Strafford's* Letters, and Mrs. *Thornton's* Papers, premising from Dispatches of the Ld. Deputy to Secretary *Coke* the following general Encomiums of the Assistance he received from the Master of the Rolls, viz. "As for the
 "summoning of a Parliament in this Kingdom, it is, without all Doubt, very fit to
 "be weightily considered; so as I purpose
 "not to give any sudden Opinion in it.
 "However I shall *seriously* think upon it,
 "and *debate* it with the Master of the Rolls
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“and Mr. *Ratcliff*, whom I only trust on
 “this Side; and do most humbly thank his
 “Majesty, that I have them here; without
 “whom, I see plainly, I should not have
 “been able to do him that Service, which
 “now, I well trust, I shall be able to do.”
 “I find so little help at the Council Table
 “here, having ONLY *the Master of the*
 “*Rolls* that I can be CONFIDENT of &c.”
 This Dispatch is dated *August 3*, A. D.
 1633. In another, dated *December 16*,
 A. D. 1634, he says: “They (Mr. *Wan-*
 “*desforde* and Sir *George Ratcliff*) are my
 “intimate Friends; and yet I have ever
 “judged it a Degree of Pusillanimity, not
 “to speak those Truths for them that are
 “near us; nay, for ourselves, which upon
 “the same Grounds we should do in the
 “Case of a Stranger. So I must ascertain
 “you in their Behalf, that they have done
 “remarkable Service; such indeed as none
 “in this Kingdom besides themselves had
 “been able to have done,” &c. &c. &c.

Sir *George Ratcliff* in his Essay towards
 the Life of the Earl of *Strafford*, says, “He
 “never did any Thing of any Moment
 “concerning either *political* or *domestical*
 “Business, without taking Advice; not so
 “much as a letter written by him to any
 “great Man, of any Business, but he shew-
 “ed it to his Confidants, if they were near
 “him.” He adds, that in the latter Part
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of the Earl's Life, that is, much the more important, our *Master of the Rolls*, and Sir George himself were these Confidants, and assures us, "They met almost daily, and
 "debated all Busineses and Designs *pro et*
 "contra. By this Means his own Judge-
 "ment was very much improved, and all
 "the Circumstances and probable Conse-
 "quences of the Things consulted were
 "discovered and considered: a Course
 "which some great Men have practised,
 "and is very efficacious to make a wise
 "Man" &c.

Ld. Conway in A. D. 1634, sends the following Character of some *eminent* Persons who attended the Ld. Deputy *Wentworth* to *Ireland*, viz. "That they had
 "Fidelity and Love to his Lordship's Per-
 "son, Ability and Cheerfulness in his
 "Majesty's Service, and (which was rare)
 "were Men that did great Curtesies with-
 "out the blind Taking of Bribes." No Body who has read the Encomiums above, can doubt to apply this to our Master of the Rolls.

We will now mention some Particulars of Reformation in which Mr. *Wandesforde* may justly be reckoned a great Coadjutor to the Ld. Deputy *Wentworth*.

In the late Times of Liberty, or rather Licentiousness, which succeeded the Rebellion in *Ireland*, several Grandees who came
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from *England*, had possessed themselves of the Church's Lands, Livings and Patrimonies, with Intention never to restore them. Ld. Deputy *Wentworth* in the first Place privately and amicably admonished them of their Sacrilege, and when he found them unmoved, declared, if they would not voluntarily resign their unjust and impious Possessions, he should be obliged in Conscience, to regulate Matters by the Power of his Office; and, if he found all Remonstrances ineffectual, make Restoration to the Church by his civil Authority.

The primate *Usher* writes thus to Archbishop *Laud* on Ld. *Wentworth's* going over: "I wrote unto you declaring the
 "extraordinary Zeal of our noble Ld. Deputy. I may justly term him a new
 "Zerubbabel raised by God for the making
 "up of the Ruins of this decayed Church;
 "who upon an Occasion *openly* declared
 "himself an Opposite to the greatest of
 "those that have *devoured* our holy Things,
 "and made the *Patrimony* of the Church
 "the *Inheritance* of their Sons and Daughters."

The Ld. Deputy's Description of the State of the Church of *Ireland* at his going thither, in a Letter to the Archbishop of *Canterbury*, dated the last of *January* A. D. 1633, is indeed shocking. He tells us, that

that unlearned Clergy had not even the *Form* of Churchmen to *cover* them, the Churches were unbuilt; the parsonage and vicarage Houses were utterly ruined; the People untaught through Non-residency, occasioned by unlimited Numbers of Promotions with Cure of Souls held in *Commendam*; many Clergy having recusant Wives and Children; the Bishops aliening their principal Houses and Demesnes not only to their Children but Strangers, and farming out their Jurisdictions to unworthy Persons &c.

In Bishop *Bramhall's* Life, (by John Bishop of *Limeric*) we have an Account very agreeable to this, viz, "The Bishoprics were dilapidated by Fee-farms and long Leases at small Rents. These had been granted partly by the *popish* Bishops, who resolved to carry as much with them as they could, and partly by their *protestant* Successors, who might fear another Turn, and were, having their Example, disposed enough to make Use of the same Arts. By such Means, on the one Side and the other, many Bishoprics were made extremely small; some reduced to 100*l.* *per Annum*. some to 50*l.* as *Waterford*, *Kilsenoragh* &c. some to 5 Marks, as *Kilmacduagh*, and particularly *Cloyne*, the Bishop whereof was called "*Episcopus quinque Marcarum*," "the

five Marks Bishop." *Aghadoe* was only 1*l.* 1*s.* 8*d.* and *Ardfert* but 60*l.* *Limeric* had above $\frac{5}{6}$ ths made away by Fee-farms, or incroached on by Undertakers. The like was done in *Cashel*, *Emly*, *Waterford*, *Lismore* and *Killaloe*. In some Dioceses, as in *Ferns* and *Leighlin*, there was scarce a Living left that was not farmed out to the Patron, or to some for his Use, at 2, 3, 4, or 5*l.* *per Annum* for a long Time, 3 Lives, or 100 Years^k."

The Ld. Deputy removed from the Cure of Souls all Clergymen insufficient in Learning, and debauched^l in Manners, and endeavoured to supply their Places with Men eminent for Learning and Piety. It was necessary to fetch these from *England*; and yet extremely difficult to bring them, the Accommodations for their Reception and Support being most wretched. Achbishop *Laud* in a Letter to the Ld. Deputy, (dated *Lambeth* October 14, A. D. 1633,) thus expresses himself on this very important Subject: "For the Recovery of the *Weakness* it (the Church of *Ireland*) is in, I am wholly of your Lordship's Belief, that the *Physicians* that must *cure* it, are on this Side the Sea, and further, that the *Fees* allowed in those Parts are not large enough to tempt them over. And to *force* them in such a Case
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“ I can never hold it fit ; for such a Work
 “ will never be mastered by *unwilling*
 “ Hands.”

This View of Things exalts one's Idea of the Piety of those Laymen who solicited Labourers into God's Harvest, and of those Labourers who cheerfully went, when they knew that ^m “ Half an Acre's Crop was Half a Sheafⁿ.”

The Master of the Rolls was greatly instrumental in bringing over to *Ireland* several of these Labourers. I shall mention a few of the most eminent. The first is Dr. *Bramhall*, once School Master of *Kilburne* by *Thirsk*, near *Kirklington*, and then Rector of *Elvington* in *Yorkshire* by ° Mr. *Wandesforde's* Gift. He became Bishop of *Londonderry* in the Time and by the Interest of this Gentleman, was an Executor of his Will, and afterwards Primate of *Ireland*. His Character is too well known to need an Encomium here. The next is Dr. *Margetson*, who in Time became also Primate of the same Kingdom. The third is Mr. *Wandesforde's* own Brother above mentioned, who, had he lived, would in all Probability, have filled with great Sufficiency, Honour to God, and Comfort to Men's Souls, much higher Seats in the Church of *Ireland* than the Stall of a Dean of *Londonderry*. Sir *Christopher Wandesforde* in his Book of Instructions to his Son, proposes

poses this his Uncle as an happy Pattern of gaining early an Habit of Self-government

Another ^P great Design of the Ld. Deputy-*Wentworth*, was to prevent the Spreading of Popery. In Consequence hereof he published a very memorable Order to the Ecclesiastic Commissioners, which struck two heavy Blows at the Root of this great Evil. One was a Prohibition to all popish School-Masters, to teach *any* Schools, especially *free* ones. Experience shews, that Superstition is as easily and fatally imbibed with the first Milk of Instruction, as Diseases of the Body are with the Nurses Milk. The other was an *absolute Prohibition* of Clergymen's Non-residency, an Evil so flagrant that *all* Men must cry out against it, though *many* will ^a adhere to it. This Ld. Deputy clearly saw, that the *Residency* of Clergymen would be attended with divers good Effects; that the Phantoms of popish Superstition would fly before their Preaching, as the morning Dew before the rising Sun; that they would either become School Masters themselves, when their Incomes were small, or choose proper protestant ones, and in either Case preserve the rising Generation from the Feint of Superstition. How active the Master of the Rolls would be in carrying on this Design, we may easily see from the Care he took of the
Instruction

Instruction of Youth about *Kirklington*, and his above recorded Aversion to Popery.

A third great Design of the Ld. Deputy *Wentworth*, was to increase the royal Revenue, then miserably low, by all *lawful* Methods. His Lordship in a Letter to the Ld. Treasurer (dated *January* the last, A. D. 1633,) informs him, that to prosecute this important Measure he *expressly* called to Council the Master of the Rolls, and in it's Close having mentioned several great Schemes on this Subject, which he desires to be secret, adds; "On my Faith, there is not a Minister on this Side that knows any Thing I either write or intend, excepting *the Master of the Rolls* and *Sir George Ratcliff*, for whose Assistance in this Government, and Comfort to myself amidst *this Generation*, I am not able sufficiently to pour forth my humble Acknowledgments to his Majesty. Sure I were the *most solitary* Man without them, that ever served a King in such a Place.

Another Design of this Ld. Deputy was to promote the Interests both of Church and State, by permitting the Clergy to farm the Impropriations which were in the King's Hands at reasonable Rates. The Clergy preferred to him a Petition for this Purpose. He appointed a Committee to consider it, and, as one might confidently expect, named the Master of the Rolls a Member

Member of it; who, from the Resolution of the Committee, appears to have considered the Interests both of Church and King very impartially.

Another great Design of the Ld. Deputy *Wentworth*, was planting the *English* through the Kingdom of *Ireland*, as one of the most effectual Methods of establishing Civility and Religion there. How serviceable our Master of the Rolls was in this noble attempt, we may learn from the Dispatch of the Committee for these Plantations to Mr. Secretary *Coke*, and his Answer, which thus concludes; "As his Majesty most graciously accepted the great Pains you have *all* taken; so he observeth *in particular* the Names subscribed to be such as in *all* Services have shewed that Forwardness which he will not forget." That our Master of the Rolls is in this Number, no one who has read the above *general* and *particular* Encomiums of his Service to his King and Country, can doubt.

The Difficulty and Merit of this great Service is such however as cannot be conceived by Persons who have not a distinct View of the Course of the Transaction, which is not to be had without a careful Perusal of the Ld. *Strafford's* Letters. Such Perusal will convince any, that the Ld. Deputy and his fellow Ministers in *Ireland* had great Powers to combat before they could

could effect any Plantation; and when any could be effected, they were plagued with improper Suitors for Shares in them. The King's Title to whole Counties, founded on Rebellions or Non-performance of Covenants for former Plantations &c. was to be found. On this Head the Ministry were opposed by the most powerful both *English* and *Irish*, both *Papists* and *Protestants*. Sometimes Juries would not find for the King, though they had the clearest Evidence of his Right. When the King's Title in general was found, various Claims of Debts &c. were made; and it was almost an *Herculean* Labour to discover, how far these were *legal* or *equitable*. When all these Claims were cleared, such a Variety of Competitors for Shares in the Plantations appeared, that the Labour seemed not overcome but altered. Some were *professed* Papists, others *concealed* ones. Some, though *Protestants* were recommended by eminent Papists, as the Queen &c, and must therefore be supposed inclinable to favour Papists in their dependent smaller Plantations, and thus in some Degree defeat or obstruct the grand Design, of this Planting of *English*, viz. "to establish the Religion of the Church of *England* in *Ireland* thoroughly." It is evident then that our Master of the Rolls must have *incurred*,
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and bravely *despised*, the Enmities of several great Men in this Service.

As to the Share he had in planting *English* Protestants in *Ireland*, as an Individual, as a Proprietor, we shall see noble Designs happily executed, in the Sequel of these Memoirs.

About the latter End of the Year 1634, he had that Comfort, which only tender and generous Minds can have, of embracing safe in *Dublin* his Lady and all his Children, except his eldest Daughter, whose Husband Mr. *Danby*, (on their Mother Mrs. *Wandesforde's* setting forwards for *Ireland*,) carried her to his Seat at *Farnley* in *Yorkshire*, where they began to keep House in a most generous Manner.

On *March* 25, A. D. 1635, the Council in *Ireland* applied to Secretary *Coke* for a Sum of Money from the King to build an Office for keeping the Rolls. This was certainly a very necessary Work; for in this Petition of the Council it is asserted, that "great Numbers of the Rolls had been lost a few Years before by a Fire breaking out in the Master's House, in which they were of Necessity kept." Every one acquainted with those Times, knows how *very difficult*, if *not impossible* it was, to get any Money from *England* for *Ireland's* Interests, on which she was disposed and habitu-

habituated to prey. Accordingly we find in Ld. *Wentworth's* Dispatches no Answer to this Petition. And yet a new Office for the Rolls was built. It is very remarkable also, that Mr. *Wandesforde's* Hand is not at that Petition, which, one would imagine, he should have been most forward to promote, as it tended to the Safety and Credit of that Department of public Business particularly intrusted to him.

This very remarkable Circumstance will, probably, appear fully accounted for, when I inform the Reader from Mrs. *Thornton's* MSS. that the new Office of the Rolls was built *intirely* at her Father's own proper Cost.

It is probable, he foresaw the Impossibility of gaining Money from *England* to build this Office, and convinced of it's Necessity, offered to build it at his own Cost; a Proposal which the Council thinking highly unreasonable, determined to apply to the King, but without Mention of Mr. *Wandesforde's* Offer, fully convinced, that a covetous *English* Ministry, would instantly accept it. It was quite consistent with the Generosity of Mr. *Wandesforde's* Proposal, not to sign the Petition, lest he should seem to have made a *Shew* only of Generosity. And the Want of his Name to the Petition, must have contributed greatly to it's Neglect.

In this Place it seems proper to enumerate from Mrs. *Thornton's* Papers, the many great Things which Mr. *Wandesforde* did for the Benefit of the Public in his Character of Master of the Rolls; and as much as I conveniently can, in her own Words.

First, at his own proper Cost he raised from the Ground a stately brick Building, of three Stories, in which to keep the Rolls, and in it a large Room for a safe Repository of them.

Secondly, he prepared for them Boxes of new Oak, with Partitions answering every King's Reign, and the Year of our Lord. So that it became a very easy Matter, to find any Writing however ancient; and the Secretary and Clerks could dispatch much more Business than heretofore.

Thirdly, in this Building he fitted up several handsome Chambers as Lodgings for the Secretary and Clerks of the Office, and other convenient Rooms for Dispatch of Business without Hurry or Interruption.

Fourthly, he caused to be wrote on Velum, and set up for every one's Inspection, a Table of all Fees, from those due to the Secretary, to those due to the lowest Clerk; so that the most ignorant Person need not be imposed on.

Fifthly, a Table of Penalties of the several Transgressions of these Orders, was annexed

annexed. He who took more than he ought in a small Matter, was on Conviction to pay double. He who took more in a great Matter, was to be expelled the Office.

Sixthly, he ordered these Statutes to be read once or twice a Week to all People who came to the Office.

Nor did he hang up these Statutes only in *Terrorum*, to gain to himself the Character of Integrity without Design of putting them into Execution; but had always his Ears open to Complaints; and when a young Man of a good Family in *Yorkshire*, whom as a Relation he had taken under his Patronage, and intended to raise in due Time from the Office of Clerk to that of Secretary, was first convicted of Extortion to support his Extravagances, and mulcted the double; but afterwards took a Bribe: he immediately turned him out of the Office with Disgrace, not suffering Regard to the Sorrow of his Relations, to prevail against Justice.

Mr. *Wandesforde* in his Book of Instructions assures it's Reader, that he always loved the Country, and had his Eye often there, even when it seemed most fixt on the City or Court.

He had yet no country Seat in *Ireland*; and therefore about A. D. 1635 bought of *Ld. Kildare* the Estate whence he took his

Title, and having repaired the old Castle, formed a Design to rebuild it intirely.

In the Beginning of *June*, A. D. 1636, the Ld. Deputy *Wentworth* came over to *England*, and (as might reasonably be expected) left the Master of the Rolls one of the Lords Justices of *Ireland*; and to support this Dignity seems to have knighted him; for we find him, not long afterward, addressed by the Title of Sir *Christopher*, which I shall henceforth give him, as no Occasion of giving such Honour seems more natural than the present.

Besides the public Dispatches which Sir *Christopher Wandesforde* joined with his Brethren to send to the Ld. Deputy, he wrote to him many private Letters, but about Business of great Consequence. As Secrecy is the Soul of State-affairs, so our Master of the Rolls seems the *Sanctuary* of this Ld. Deputy's Secrets in State-affairs, and the *Soul* of the *Body* of the Lords Justices.

On *June* the 6th. the Master of the Rolls writes to the Ld. Deputy a Letter, in which, amongst other Things of Consequence, he requires Instruction how to proceed as to entering of Caveats against Presentations made by private Men to Livings supposed to belong to the Crown, and about Pardoning or Reprieving of Malefactors.

On

On the 22d. of the same Month he writes amongst other Things, about restraining Friars' Meetings in Breach of a Proclamation, and preventing the Arrival of Persons and Things from Places suspected of the Plague.

On the 6th. of *July* he writes about Procedure in Causes begun before the Ld. Deputy's Departure, taking the Ld. Chancellor's Assistance, Ending of Causes by Reference, Supporting of the Provost of *Dublin* College against the *too great* Heat of the Primate &c.

On the 12th. of the same Month he writes about the Sentencing of Ld. *Roche* &c.

On the 25th. of the same Month the Ld. Deputy answers all these Letters in one (of above 10 folio Pages in the Edition of Ld. *Strafford's* Letters,) directed "*to the right honourable Sir Christopher Wandesforde, Master of the Rolls, and one of the Lords Justices of Ireland.*" Having gone through all the Particulars of those Letters which required Answer, he says cheerfully and familiarly, "Now I charge
"with my *Reserve*, which I have husband-
"ed the more, that I may *totally overthrow*
"you, and give you Reason to bless your-
"self from ever provoking me again to
"torment you beyond all Indurance." He then presents his Friend with that *admirable*

Account of his Administration in *Ireland*, which he had given, (with so much just Praise in Return for it) first to the King alone, and then to the King and Council, and must have been highly acceptable to Sir *Christopher*, as he might truly say with the poetic Hero, "*Quorum Pars MAGNA fui.*" His Lordship adds some News of Matters foreign to *Ireland*, chiefly of the Court of *England*, and closes with an Account of the Advantages he had gained for *Ireland*.

One cannot reasonably doubt, that this Correspondence continued till the Ld. Deputy's Return in *November*, though the Particulars do not now appear.

Sir *Christopher* thought some Relaxation in this Summer necessary to his Health, and therefore towards the End of it, or in *Autumn*, carried down his Lady and Family to visit *Kildare*. In this Journey the Coach was in the utmost Danger of being thrown down a *Precipice* into a deep River, where, in all probability, Lady *Wandesforde*, all her three Sons and Daughter, must have perished; Sir *Christopher* and the Footman before, so as to be unable to give the least Assistance.

But the Coachman suddenly alighting overthrew the Coach to the Land Side, and thus *providentially* saved them all by an Effort, which must have been thought
Mad-

Madness in any other Situation, and even in this very dangerous to the Lady, her Children, and the Coachman himself.

During this Visit Sir *Christopher* either finished, or at least reviewed, his admirable Book of Instructions to his Son, which bears Date *October 5*, of this Year at *Kildare*.

How affecting is it, to consider, that a Prediction in this Book, viz. that *Ld. Strafford* would prove the *Refuge* and *Shelter* of his Godson in all *Storms*, which seemed well-grounded, proved *vain*, and while Sir *Christ. Wandesforde* died quietly in his Bed, *Ld. Deputy Strafford* prepared to die in Agonies on a *Scaffold*, and that the young Man, to whom these *Instructions* are addressed, only lived long enough to die in his native *Swale*!

The Original of these *Instructions* being long kept carefully in the Family, and consulted as an *Oracle* by his Children, and no Copy else allowed to be taken, to heighten the Value set on it; but it was lost by the Executor, to whom it was intrusted, and deemed *irreparably*: but long afterwards it appeared, to the pleasing Surprize of the whole Family, that Mr. *Timothy Dodsworth*, a young Gentleman, related to Sir *Christopher Wandesforde*, and attending him when he composed this Book, privately obtained a Copy.

In this Year Sir *Christopher Wandesforde* admitted his eldest Son *George* in the University of *Dublin* (whence many Men famous for Learning and Piety, particularly Archbishop *Usher* had sprung,) under the Tuition of Mr. *Pepper* an Englishman, who watched strictly lest the Licence of his Age, Condition and Company should incline him to lay aside the *virtuous* and *religious* Habits he had acquired under the Eye of his excellent Father, who (in his Book of Instructions has wisely observed the just Terrors of a Parent, lest his Son at the University should only learn the Things which he ought to *avoid* or *unlearn*.

But Mr. *George Wandesforde* under the Care of this Tutor, and almost continually superintending Eye of his Parents, (an Advantage which few Students can enjoy,) not only made considerable Progress in *learning* all Accomplishments, but was preserved from all the Contagion of evil Example.

Madam *Thornton* remembers that her Brother, who was only 13 Years old at his Admission in the University, coming to visit his Father, used to read to him a Chapter in the Greek Testament first into *Latin*, then into *English*, a Custom equally creditable to both, but more to the Father.

About this Time Ld. Deputy *Wentworth* was desirous of purchasing the Lordship of *Kildare*; Mr. *Wandesforde* could deny
Nothing

Nothing *lawful*, to the Wishes of so revered a Friend as *Ld. Wentworth*, and sold the whole Estate to him; and sometime soon afterwards, (like a good Husband, who had much Experience of his Wife's Wisdom,) consulted with her, whether he ought to purchase an Estate in *England* or *Ireland*? she inclined to the former, especially as he might now purchase at *Bedale* near his present Estates of *Kirklington*, *Hippeswell* &c. and Contiguity must render them severally *more valuable*!

He heard her with Attention, and after mature Deliberation answered, "If the King and Parliament do not agree, Estates will be full as safe in *Ireland* as *England*; my great Friend the *Ld. Deputy* purchases here, I will therefore in mere, but just Reverence of his Wisdom, run the Risque of *my* Fortunes with *his*."

Accordingly about the Year of our Lord, 1636 or rather 1637, he purchased the princely Estate of *Edough* or *Castlecomer*, for which he paid 20,000*£*. then it's full Value, as was amply proved by several credible Witnesses, many Years afterwards, when (to prevent the taking off his Son's Estates the Sequestration,) it was objected, "my *Ld. Deputy Wandesforde* being a great Man, might procure this vast Estate for a Trifle."

But Lord *Strafford* assures us, that in
the

the Year of our Lord 1637, Land of *Inheritance* was usually sold at 10 Years Purchase.

It is no Wonder then, that this extensive Estate was purchased at that Time for 20,000*l*. though capable of great Improvements, as Sir *Christopher Wandesforde* made evident, (though with astonishing Expences) in the few Years in which he enjoyed it.

The Particulars, as recorded by Madam *Thornton*, deserve Mention here; for few Men deserve better of their Country, than those who make real Improvements of the Soil and it's *Produce*, thus contributing to it's Population, and consequently both *commercial* and *politic* Strength.

This Estate consisted of all Kinds of Ground, viz. arable, Wood-land, Moor-land, of Ling, &c. Some as good as any in *England*, so as to afford excellent Crops for full 7 Years, without laying in it any Manure.

The whole contained by Survey 20,000 Acres.

In the first Place Sir *Christopher Wandesforde* collected People who understood every Branch of Agriculture, planting of *Woods* for Timber, for Quicks-fetts &c. &c.

In the next Place he built near the Castle an elegant Town, exactly on the Model of a famous one in *Italy*, viz. *Alsinore*.

Alsinore. The Houses were all of *free Stone*, very convenient, and with a noble Market-Place in the Centre.

In the third Place he stocked this Town with most useful Manufacturers, for Employment and Relief of the Poor through the Country, and Increase of Commerce to the Kingdom.

That very laborious and equally useful Writer, Mr. *Postlethwait* in his noble Treasury of commercial Knowledge, under the Article LINNEN, says, "What immortal Honour is deservedly due to the great Earl of *Strafford*, who first introduced the linnen Manufacture into *Ireland*, by saving great Quantities of Flax-seed, and setting up several Looms at his own Expence, to invite the *Irish* to follow this Trade without Prejudice to *England*, which has proved, and is at this Day their greatest Benefit and Support! Is there not infinitely more Glory in being the Founder of a Manufacture, which has given Bread to Millions, than to have been the greatest Conqueror upon Earth.

This just Encomium is due in a subordinate Degree to Sir *Christopher Wandesforde*, who had true Notions of the Interests of *England* and *Ireland*, and (no Doubt) followed his great Patron in this Exam-

ple in this Manufacture as in other Matters of Consequence.

But I will here adhere to what his Daughter Madam *Thornton* particularly and concisely relates.

Sir *Christopher Wandesforde* provided many Packs of Cotton which were wrought into Fustians, at *Castlecomer*.

He also raised Manufactures of all Kinds of earthen Ware.

He dug for and found an excellent Colliery, a Blessing till then unknown to that Part of the World.

In this Colliery he also found a great Quantity of iron Stone.

He erected (under the Care of one Captain *Steele*) a Forge, in which were wrought iron Works, of all Sorts, even Ordnance, and the greater too, most great, and curious Pieces. This cost Sir *Christopher* full 1500*l*.

He brought a Stream of the River into the Town, to water it plentifully.

He walled up a Race, to keep the Corn Mills and iron Forges continually going.

He erected a Miln, which made Scythes in such Abundance, and consequently Cheapness, that the *Irish*, who had hitherto *barbarously* suffered their Grass which their Cattle could not eat, to rot on the Ground, now imitated the English Manner in mowing and preserving it in Hay.

Sir

Sir *Christopher* built in his new Town from the Ground a very handsome Church, adorned with all Things suitable, and finally endowed it with Lands worth 300*l.* per Annum. — Princely Magnificence! he also built a stately House for the Minister, and then gave it to an *able* and *godly* Man, who exercised his Function in an edifying Manner. All this we might expect from Sir *Christopher*, who *almost* vowed himself to the *Service* of the *Altar*, and kept his Vow in the *Spirit* if not in the *Letter*.

The Character of the *Patron* and Minister were such, that People flocked to this Church; and the first Communion was distributed to above 300 Persons: a much greater Number of Protestants, than the whole Neighbourhood was apprehended to contain.

In the last Place, as the Country improved, and therewith Commerce, Sir *Christopher* determined to add one Thing still necessary to the Improvement of both, by making Travellers' Passage more convenient, viz. a good Inn at *Castlecomer*, which he therefore built of *Free-stone*, after the best English Fashion, and then let it to an *honest* and substantial Man, who gave great Relief to Travellers, especially from *Dublin* to *Kilkenny*.

Many wise People reasonably believed that Sir *Christopher* had most sensibly obliged

obliged the whole Country by these *various public* Benefits, and that out of Regard to his Memory, the *Irish* in the ensuing Rebellion, rose not here during full six Months after they rose in all other Parts of *Ireland*.

Indeed the singular Testimony of Affection to him which all the *Irish* gave at his *Funeral*, strongly confirms this Opinion. — (See the Sequel.)

However Sir *Christopher's* imprudent Executor, who resided at *Castlecomer*, took not the natural Advantage of that tacit Truce of six Months with the *Irish*, to save the Lives and Moveables of the Tenants, and serve the Landlord's Family.

Now Sir *Christopher* had given Leave to these Tenants to plough up their *deep rich* Soils, whereby themselves became rich; and to encourage them to further Improvement, left in their Hands full three Years Rents. What an Œconomist must he have been, who was able to do all this when his Expences were so great! It proved in this Instance indeed fruitless Liberality.

These, ready for Payment when the Rebellion broke out, might together with the Castle's rich Furniture and other Moveables rise to an Amount (as is *under*
* *calculated* by Persons well acquainted with the Circumstance,) of 20,000*£*. have been
saved,

saved, but were *intirely lost* in the ensuing Rebellion. Great numbers of the Tenants and their Families lost their Lives by the Rebels, and the *Executor only* with Lady *Wandesforde* escaped Death through the Gratitude of one, who stood indebted for Life to the Clemency of Sir *Christopher*.

Having now seen what great Designs of public Benefit Sir *Christopher* executed; let us view what he performed for the *Convenience* or *Magnificence* of himself and his Family.

In the first Place he built on the Colliery Hill a pretty convenient Castle of sufficient Strength to be a Security to the Steward, the Servants and Coals, from the Rapine of the wild *Irish*; indeed that Rapine which he sustained in his Grounds, (and particularly Park) by *Freebooters*, shewed this Precaution absolutely necessary. One particular Instance with the Consequences to Sir *Christopher*, will occur in the Sequel.

Those English Noblemen and Gentlemen who purchased of *Irish* Papists, were exposed more to their Rapine than any others.

Sir *Christopher* had purchased of the *Brennans*, a famous Clan. These Men had a *confused Notion* of retaining still their old *Rights*, and therefore made free with Mutton and Venison of the new Purchasers.

In the next Place Sir *Christopher* rebuilt the old ruined Castle, not only making it *habitable*, but even *very convenient*; adding a Well, Orchards, and curious Gardens; nay furnishing it throughout suitably to his Rank.

In the third Place he inclosed with substantial Pales a Park of ten Miles in Compass, and stocked it with 1500 Deer, red, fallow, and of all Colours; and kept in it also a Breed of Horses, Cattle and Sheep, all of them extremely fine in their respective Sorts.

Some of the Soil in this Park was so rich, that Madam *Thornton* remembers to have seen the Fat of a Buck measure 5 Inches in Thickness. Sir *Christopher* had also in it Decoys and Fish-ponds.

This princely Estate abounded with all Sorts of *wild Fowl*, particularly a most stately Bird never known in *England*, called the COCK of the Wood, as large as a Turkey-cock, with black Feathers, scarlet Eyes, and Flesh more *white* and *delicate* than a Turkey's; a Rarity even in *Ireland*.

As *Castlecomer* is 40 long *Irish* Miles from *Dublin*, Sir *Christopher* found it very inconvenient, (without a Place for Refreshment) for his Cattle, Sheep &c. and therefore either *bought intirely*, or *took a long Lease* of a pretty Place about Mid-way, viz. *Halveston*, where he kept Servants to take
Care

Care of the Stock fed at *Castlecomer*, and sent up hither to be ready on Occasions to be quickly brought up for Slaughter to *Dublin*.

Whoever considers the very little Time in which all these Improvements were made (for the Estate was bought by Sir *Christopher Wandesforde* in 1636 and he died in 1640,) must reverence the amazing Talents which he had for that *privately* and *publicly* interesting Virtue, ² *Æconomy*.

In this Year 1638, Sir *Christopher Wandesforde* was visited by a very grievous Affliction to a Person of his exquisite Sensibility. This will easily be conceived by the humane Reader, when we say, "his *similar* and therefore *favorite* Brother, the good Dean of *Londonderry*, died.

This Affliction was closely followed by the Death of the Dean's only Daughter, and only *Child*. His Behaviour to the Widow on both Occasions was such as might be expected from Sir *Christopher Wandesforde*.

He gives her most excellent Advice, and promises every Comfort in his Power. — Lady *Wandesforde* joins him. But family History informs us, that Mrs. *Wandesforde* soon sought Comfort in a second Husband, one *Hunberton*, who *joined* or *instigated* her to ^a use Sir *Christopher's* Family ill, which

probably Lady *Wandesforde* who knew her well, *foresaw*.

Sir *Christopher Wandesforde's* Letters to this Lady on these two *melancholy* Occasions, are perfect Models of *familiar Epistles*, full of good *plain Sense*, *Affection* and *Piety*; as such they are given the Reader, even to the *Orthography*.

“DEARE SISTER.

“I read in your *Lynes* that *Affection* to the *Memorye* of your departed Husband, and that good Order and good Government over your owne Passions, which I alwayes mysele expected to fynde in you.

And certaynly when both thes Deutyes are complied withall (what you owe to him, and what to yourself,) it must be acknowledged, that God hath both mercifully and bountifully delt with you, thus to supply you with his good Graces and Blessings^b.

As I cannot add any Thing to what I formerly writt either in Relation to your *self* or your *Chylde*, so shall I not fayle one Title of what I have assumed for my self to performe.

The only Things now in present are confyderable, whether you should procede with the fynishing of your House; and whe-

passable for you, I should propose another Place, for your Aboad^c, where I should well hope, better Meanes of Comfort might be procured for you, then that House can afford.

For all other Things concerning the settling of your poore Estate, when my Ld. of *Derrye* comes, itt will be Tyme enough to advise you then, either for taking Administration, or what else soever.

So that for the present I have no more to return unto you but my most unfeigned Respects; which I will have alwayes ryddy; and I shall not fayle to pray for the Restoring of *newe* and *lasting* Comforts unto you.

And let me conclude with an hearty Request unto you, that you will after this greate Worke of Humiliation, which God hath wrought upon you, begin to *comfort yourself*, and so to take Care of your Health and Safetie, that your Friends may long injoy you.

In this I confesse, I speake for myself; for in good Faith, Sister, I promise to myself to fynd in you much of these Comforts and Contentment I had in my deare Brother. And for his Sake, and for your owne, believe me, I will be alwayes found

your most affectionate Brother

Dec. 17,
1637.

CHRIST^R. WANDESFORDE."

"My

“My Wife desyres your Excuse for not answering your Letter. Indede she is not fitt to wryte by Reason of her Distemper by a Colde. But she returns you many Thankes for your Letter, and her harty Remembrance.”

This Letter will cause the Reader to wish, I could have favoured him with a Sight of that herein mentioned, wherein this affectionate Brother writes expresly of the Dean's Death. But I am incapable.

In 1638 the Dean's only Child dies, and sometime afterwards Sir *Christopher* writes a most *tender* and pious Letter to it's Mother, as follows,

“DEARE SISTER,

“It is true indede, that the Messengers of *Job* have overtaken you, consyder who sent the last as well as the *first*, and I hope you intertayne with an *humble* and *christian* Patience.

I confesse (if God almighty had bene so pleased,) I should have rejoiced much, to have bene Pertaker of that Comfort in this swete Imadge of my Brother which I lost in himself. But, seeing that Blessing is denyed us, we must imbrace his Determy-nations upon us, with Alacrity and Obedy-ence.

But though I want that Remembrance, which I might have found more lively in
this

this Infant, yet shall the Goodness you have performed to him and his, never depart so far out of my Mynd, but that I shall have alwayes ryddy for you these Affections and Frutes of brotherly Respect, which shall testify to your self and all the Worlde, that you weare the Wife of my deare Brother.

I shall continue to pray for Gods best Blessings to you, and itt alwayes be among principall Comforts of this Life to *heare* and *knowe*, that you do injoye all Things here belowe to your Contentment, in which Condition your self and your Affayres whatsoever may concerne you, shall fynde me

your most affectionate

August 8,
168.

Brother

CHRIST^R. WANDESFORDE."

What Pity, that the Messengers of *Job*, which overtook Mrs. *Wandesforde*, could not render her Mind such as Sir *Christopher* charitably thought it.

On the 10th of *February* in this Year Sir *Christopher* in Conjunction with Sir *George Ratcliff* offered 500*l*. to inable their King to carry on the necessary War with *Scotland* the ensuing Year; an Assistance, of which his Majesty must have been very sensible on account of the *Example* as well as *Thing* itself.

In

In 1639 Sir *Christopher Wandesforde* was obliged to undergo a Trial very heavy to a Man of his tender Affections, viz. parting at once with his Lady, his only unmarried Daughter, and second Son, for a long Journey and Voyage.

The Occasion was this.—His Lady had long been afflicted with the Stone in the Kidneys, and the ablest Physicians advised our *Bath Waters*. The second Son was not well recovered of the Rickets: and the Daughter seemed a necessary Alleviation of the Fatigues of the Journey and Voyage.—Lady *Wandesforde* therefore set Sail for *England* on the 1st. of *April*, and Sir *Christopher Wandesforde* during their Absence had only (besides the Ld. Deputy's Family,) his eldest Son, who now entered his 18th. Year, and gave all conceivable Hopes, that he would prove as wise and as good a Man as his Father, who in his Book of Instructions assures us, that “he wished him to prove both *wiser and better*,” (a very natural Wish^d!) He had soon the Satisfaction of Hearing of his Lady's and Children's safe Arrival in *England* and then at *Bath*.

Always attentive to his Children's real Improvements in all Things truly praiseworthy, he now became a Correspondent of his younger Daughter, *Alice*; though only 12 Years old he well knew of what
Con-

Consequence it must be to young Ladies, to initiate them in the Elements of familiar Correspondence with a prudent Father; and therefore wrote to this Daughter a monthly Letter, so long as it was likely that she would receive them. These are preserved, as a Treasure by her, being transcribed (*verbatim*, nay *literatim*, I believe) into her Book of *Anecdotes*; and really are such, if short Epistles, wrote in a very proper Stile on very proper Subjects, should be esteemed such. But probably the *mature* Reader will not think a Child, though sensible for her Age, able to furnish *Matter* or *Occasions* for the Entertainment of grown-up People. We shall therefore not judge *any* Part of this Correspondence proper for Insertion here.

But I shall make a few particular Remarks on the Letters. The first Letter dated *April* 15, 1639, from *Faire Woode*, assures this Daughter, that when he has her *Deuty* and *Indeavours*, he *looks* for no more. The *Place* seems to have belonged at that Time to the Ld. Deputy,——which Sir *Christopher Wandesforde* visited to amuse his Mind, anxious for the Health and Safety of the greatest Part of his Family.

In the second Letter dated *May* 30, 1639, Sir *Christopher Wandesforde* speaks of Mrs. *Ann Wentworth*, as kindly remembering this his Daughter.

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N.B. This

LD. DEPUTY WANDESFORDE. 113

N. B. This young Lady had her Education under the same Præceptors as *Ld. Strafford's*, and the Friendship, like their Fathers, continued for Life. — Mrs. *Ann Wentworth* was great Grandmother to the present Marquis of *Rockingham*, Inheritor of *Ld. Strafford's Estates*, and *Virtues*, though not of his *Titles*.

The third Letter dated *June 21*, of the same Year inculcates only filial Obedience, as the Sum of the whole of a *Daughter's Duty* while she enjoyed such a Mother: whereas *Ld. Hallifax's Letter of Advice to a Daughter*, is thought by many wise Judges to be raised on a Plan far too narrow.

In this Year Sir *Christopher* listening to Assurances of experienced Workmen that he had *Tin, Lead and Copper* in his Mines at *Castlecomer*, and that the Lead produced a large Quantity of *Silver*, determined to work them, but Providence preserved him for far nobler Employments!

Lady *Wandesforde*, with her Daughter, Son, and 2 eldest Grandsons (committed to her Care by her Daughter *Danby*, for Education at *Dublin*,) having set Sail for *Ireland*, were in imminent Danger of being lost in a Storm, which Mrs. *Thornton* has very pathetically described. But their Ship was providentially drove to the *Skerries*, where all the Crew landed safe, and the Passengers were very courteously received
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by one Mr. *Hubert* who had sent out Boats &c. to the Assistance of the Ship, and rejoiced to find, that he had thus unknowingly contributed to save the Family of a Person, who (as one of the Lords Justices,) had restored to him his Right in a Suit suspended 20 Years.

Sir *Christopher* was so affected by the News of his Family's Escape from Shipwreck, that he ordered *public* Thanks to be given for it, and going in his Coach, attended by many noble Friends, conveyed his Lady &c. &c. to *Dublin*, as soon as they were a little refreshed after their Fatigue.

In *September* the *Ld. Deputy* went into *England*, and again left Sir *Christopher Wandesforde* the Soul of the Lords *Justices*.

In *October* of this same Year Lady *Wandesforde* had a violent Fit of the Stone, but was restored to perfect Ease by voiding a large one. This Relief was ascribed to the Use of *Bath* or *Bristol* Waters, but should probably have been ascribed in Part at least, to that Exercise she was necessitated to take in her Voyage &c. During this Illness she had a remarkable Dream, or *Vision*, which I will relate in Mrs. *Thornton's* own Words.

“As she laid with her Face towards that Window, which looked south, she thought she was in a Slumber towards Morning: and all of a sudden she heard a most terrible

rible Noise in the Air, with great Claps of Thunder; and the Skies opened, which she saw distinctly, with Fire and Lightning very dreadful to her, with black Clouds all about. Out of the Place, which was light, she saw an infinite Multitude of People, confusedly running along, of all Sorts of Habits, of *Scotch*, and *English*, and *Irish*, and others, with raw-boned great Men, swarthy and ill coloured, with all Manner of Arms; as Soldiers, a Troop of Horse, Trumpets, Drums, and Shouting, making a fearful Noise, and drawing of Swords, shooting Guns, and ordering Pikes, with what Arms belong to an Army running and crying out most hideously in confused Manner &c."

"Then a little Space after these confused Companies and Soldiers, she saw most *plainly* and *perfectly* as if in Life, my Ld. Deputy walking *alone*. And after a little while, she saw him go without his Head; and a *Multitude* of *mean base* People following, and crying after him, clapping their Hands &c. But he still kept on his *grave* and *sober* Pace, and was all in Mourning."

"After a little Space she *perfectly* saw my Ld. of *Canterbury* walking after my Ld. Deputy, much in the same manner, and accompanied with Shouts of a Multitude of People, he having his *Habit* on. But after a little Time, he seemed, as my Ld.

Deputy did, without his Head, they being then hurried both of them faster on."

"In some longer Space of Time she saw *good* King Charles the First coming with an *hasty* Pace, in his Robes, and his *Sceptre* in one Hand, and *Sword* drawn in the other, and the Prince of *Wales*; he holding his left Arm over the Prince of *Wales*, and defending him under his Robe, and stretching his Sword out in Defence of himself and the Prince." "She saw also his Majesty's Crown on his Head. But in bowing down his Head over the Prince, the Crown seemed like to fall off, and in a great Hurry and Fright they made Haste from the Tumult of base People that followed them. The Noise &c. of the People was so great, that she, if she was in a Slumber, wakened; but she rather believed she was awake all the Time."

Mrs. *Thornton* assures us, that when her Mother gave this Narrative to her Father, he answered, "Sweet Heart, it was indeed a very odd Dream. But you know, that Dreams are counted but *Fables*. However, I beseech God to be merciful to this poor *Church*, and *State*, and the *King*, and deliver us from these sad Judgements to fall upon three such excellent Persons, and in them upon ourselves &c. &c.

She adds, that this Narrative gave much Concern to her Father, though he endeavoured

voured to conceal it's Effects from his sick Lady.

I shall leave this remarkable Story's Consideration to the Reader, only observing in the first Place, that one cannot without plain Injustice deny the good Sense and Piety of either Father, Mother, or Daughter concerned in the Narrative.

Nor in the second, can one reasonably suppose it a pious Fraud invented after the Facts; because such Invention is not only inconsistent with the Character of the Persons concerned in it, but can answer no End they could *possibly* have in View; nay the contrary, as it might encourage *Ld. Strafford's* and *Sir Christopher's* Enemies to pursue any Designs they had against either of them.

In the third Place, *Ld. Strafford* was at the Time assigned to the *Dream* or *Vision* in high Favour at Court, and in no apparent Danger, nor indeed any of them, of the Death he underwent; and indeed it is most improbable that any of the *Party* (Papists and Presbyterians,) who brought the 3 great Personages represented in this *Dream* or *Vision*, dreamt of *succeeding* in, or even *framing* such a Scheme; or that *Lady Wandesforde* could form such a connected History in her *waking* or *sleeping Thoughts* or *Brain*.

But if in the last Place we suppose this

Dream or *Vision* real, it appears to have answered the best Ends, viz. a Preparation of Sir *Christopher Wandesforde* for a Resignation of all earthly Things, his Lady, Daughter, &c. and to encounter the Difficulties and Dangers which attended some of them in a *long Life*, and of near approaching *Death*, his Lady and Daughter of the *former*, and himself of the *latter*.

I leave the Reader to consider whether it be to be reckoned *Dream* or *Vision*, for to me it seems the same; as I am fully persuaded that it cannot be accounted for on the Principles of common Solution, but must be solved on the *ingenious* and *judicious* Mr. *Baxter's* Hypothesis ¹ of separate *Spirits* ².

Sir *Christopher* continued the active, the animating *Soul* of the Body of the Lords Justices, as we may safely conclude from the King's quickly raising him to a much higher Station in Consequence of his highly praise-worthy Behaviour in this.

Among many Dissatisfactions he had the cordial Satisfaction of hearing on the 12th. of *January*, that the Ld. Deputy was raised to an Earldom by the Title of *Strafford*; a most plain Proof of his Favour with his King, but ardently wished his Return, to resume a Station much more effectually filled by *one* than *many*.

The Parliament was appointed to meet
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in the Conclusion of this Year, his Majesty's Affairs rendered Subsidies from his *Irish* Subjects, necessary; and these could not be obtained without an able Manager of Parties in Parliament. Sir *Christopher Wandesforde* must therefore wish, that so able a Steersman as *Ld. Strafford* would return to *steady* the Vessel of State, when the Tide of *Faction* was likely to *run high*. But the Time of the Parliament's Meeting came, and no *Ld. Strafford*.

Sir *Christopher Wandesforde* and his Brethren the Lords Justices therefore convened the Parliament, and put Matters into as good a Train as they could; indeed so good an one, that the great End of convening this Parliament was speedily obtained.

And if we may judge of the Share which our Knight had in this *delicate* and *critical* Affair by the Reward he received (and it is a fair Criterion,) it was the greatest: for the King soon invested him with all, nay more than all that Power which was lately betwixt himself and several others.

In *March* *Ld. Strafford* returned to *Ireland*, and found Matters in so good a Way, that four ⁿ Subsidies were *given*, and then the Parliament having done their Work, were dismissed.

On the 3d. of *April*, A. D. 1640, *Ld. Strafford* went to the Water's side to set

Sail for *England*; and a Commission under the great Seal, appointing Sir *Christopher Wandesforde* Ld. Deputy being arrived from *England*, Ld. *Strafford* delivered to him the *Sword of State*.

Madam *Thornton* who was an Eye-witness of the parting Scene of these *admirable Friends* (parting *never* to meet again on Earth) declares it so affecting, that she could not at the greatest Distance of Time (and she lived very long afterwards,) think of it with dry Eyes.

It is no Wonder, that the King should appoint Sir *Christopher Wandesforde* Ld. Deputy:—for Ld. *Strafford*, who now stood at his highest Pitch of royal Favour, and must be *principally* or *solely* consulted on this Subject, and was so much interested in it, well knew no Man so able as he to serve the King and Kingdom in that high Station. It appears most evident, that Ld. *Strafford* put Sir *Christopher* upon all Points of the utmost Difficulty, and Delicacy; and his great Success in these was the best Earnest of his great Abilities and Readiness to manage the ensuing Session.

However our new Lord Deputy well knew that he succeeded to the *Envy* as well as *high Station* of his *noble Friend*; and no reasonable Doubt can be made, that if he could consistently with his Duty to his King, his Country, and his honoured Patron

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Patron he would have *declined* this *most dangerous* Eminence.

"Ibit eo qui vult, qui zonam perdidit."

(HORAT.)

He was called to the Helm at a Time when the Storm raised by *Ld. Strafford* (however necessarily) was almost at it's Height, and durst hardly hope to *make the Haven* before him in Safety.

If the near and dreadful Prospect of public Evils, and private ones to his great Friend, himself, and Family, allowed him to taste Comfort, he tasted it this Summer in a Visit paid him by his elder Daughter, and her Husband *Thomas Danby* Esquire, on whom he conferred the Honour of Knighthood; an Honour which afterwards distinguished him in the Service of his royal Master.

The King was so *perfectly* satisfied with the Character and Conduct of his new Ld. Deputy, that this Summer he sent to him a Patent for a very honourable Title. We have seen that an Ancestor of his married an Heiress of the Family of *Musters*, whose former Husband was a *Mowbray*. The King therefore created the Ld. Deputy Baron *Mowbray* and *Musters*, and Viscount *Castlemomer*.

Now his great Wisdom and Moderation appeared in full Lustre! Persuaded, that
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the Cloud threatening these three Kingdoms, would soon break upon them; on Receipt of this Patent he exclaimed^k, “Is it a fit Time for a faithful Subject to appear *higher than usual*, when his King, the Fountain of Honours, is likely to be *reduced lower than ever?*” He therefore ordered this Patent to be concealed; and his Grandson was the first who assumed it's Privileges.

The intelligent Reader will not expect me to give an exact Detail of this Ld. Deputy's Government. The authentic Papers necessary to perform this Task, fell naturally into the Hands of his Sons and Heirs. But these were all Minors at his Death; and it is no Wonder if all those Papers were lost, when we consider the dreadful civil War, and particularly the Rebellion in *Ireland*, which most speedily followed his Death, and the great Sufferings of his Family in those Confusions; so that even his last Will was preserved by a Train of Events which seem plainly^l providential.

However, as some *general* Instances of his wise and good Government have been recorded by his Daughter Mrs. *Thornton*, and preserved, and some Encomiums of his Government are found in an Historian of Credit who was his Cotemporary, and in others, I shall here present them to the Reader.

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In the first Place he determined to maintain his Majesty's just Powers and Privileges, but no more.

In the second Place he determined, for this good End and others, to comply in small Matters with Persons differing in Judgment from himself.

In the third Place he determined to continue in, or advance to Posts of Power in Church and State, Men not only of Integrity but Resolution, who would neither go beyond their just Rights, nor *timorously* or *treacherously* relinquish them; and therefore strenuously exhorted the Bishops not to suffer their Chaplains slightly to examine the Principles of those who came either for orders or Institution.

In the fourth Place he employed proper Persons as Spies on the Meetings of the popish Party, which he reasonably believed to have some dreadful Plot in Hand. They were never known to care for the Protestants so much as on the Eve of this Rebellion, and our Ld. Deputy thought in the Words of the Poet, "*Timeo Danaos et Dona ferentes.*"

In the fifth Place he was very exact in keeping ready for Use, on any sudden Occasion Arms and Ammunition for 20,000 Men, which Ld. *Strafford* had left in the Castle at *Dublin*.

In the last Place he provided for the Parlia-

Parliament a sufficient Guard, to secure their Persons and Freedom of Debate; and had such Sagacity as to see, that though his Vigilance might delay, it could not intirely ward off the Kingdom's Ruin.

He told his Lady one Day, "Sweetheart, those who pretend to act against the Papists, really act for them. I wish, THAT THE PRIDE^m OF THE CLERGY MAY NOT PROVE THE DOWNFALL OF THE CHURCH!" And often with Sighs and Groans would he say to his Family, "I shall not live to see the APPROACHING DESOLATION, but you will."

Mrs. *Thornton* assures us, that her Father's Integrity was such in his highest Office as well as all others, that she never heard of a single Person who called it in Question. And the Compilers of the *Biographia Britannica* give an ample Testimony to his impartial Administration of Justice, when they inform us, that on his Death the Friends of a certainⁿ Bishop preferred by Ld. *Strafford*, condemned for enormous Crimes, hoped to obtain a Reprieve for him.

Now if the Ld. Deputy *Wandesforde* would not even so far favour a Bishop preferred by his great Friend Ld. *Strafford*, as to grant a Reprieve for him condemned justly to Death, we may safely conclude,
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that he would favour no Body against Justice.

Sir *John Borlase* ° assures us, that the Ld. Deputy *Wandesforde* behaved through his whole Government with much *Policy*, *Advantage* to his King, and Affection to his great Predecessor; and in November adjourned the Parliament somewhat to the Dissatisfaction of the Members, who contrived to form a *malicious Remonstrance* against Ld. *Strafford*, and having Conveniences at every Port sent it to *England* by a Committee, though the Ld. Deputy used all Endeavours to prevent it's Passage.

It appeared however, little to the Honour of those who sent, or those who countenanced this Remonstrance, when received; that the greater and more violent Part of the Committee who brought this virulent Piece were Papists, and many of them soon after openly engaged in the atrocious Rebellion and Massacre in *Ireland*. If LAUDARI A LAUDATO VIRO, SUMMA LAUS EST, the contrary is as true, and the execrable Characters of these Accusers are the strongest Apologies for Ld. *Strafford*, and the Ld. Deputy *Wandesforde*.

On the 11th. of *November* Ld. *Strafford* was impeached and committed to the Tower. Sir *John Borlase* ° observes, that the Ld. Deputy *Wandesforde* had quick Intelligence of what passed in *England*, and grew very
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much discontented with his Station, as he well might, since he found the unnatural Alliance of *Popery* and *Puritanism* likely to prevail both against the King and his Kingdoms, and *Ld. Strafford* signaled out as the first Victim to the Fury of an execrable Coalition.

Finding his Health decline apace, he had followed the Advice given in Scripture, viz. 9 "Set thy House in Order."

He made three Deeds of Gift; by one of which he added to his Lady's Jointure an Annuity of 300*£*. for the Space of 61 Years, if she so long should live; and by the other two, gave Annuities of 100*£*. to each of his younger Sons during their Lives.

He also made two Leases, one of 41 Years of the Lands of *Castlecomer*, the other of 21 Years, of the Lands of *Kirklington* to Trustees for the Use of his last Will.

The Design of these was to discharge his Debts, provide Maintenance for, and pay Fortunes to, his younger Children, and, in Case his Estates passed to more remote Branches than his own Descendants, increase his Daughters Fortunes.

By his Will dated *October* the 2d. he gave to his eldest Son his two Estates at *Hudswell* and *Thimbleby*, worth 500*£*. *per Annum*, for his Education and Expence of Wardship to the King.

He ordered 3000*£*. to be paid to each
of

of his younger Sons at the Age of 21 Years, and the Survivor of them to inherit the Fortune of the other dying under Age.

He also ordered the Maintenance of his unmarried Daughter according to her Rank, and the Payment of 1500*l.* out of the *Irish* Estate, and a Year afterwards 1000*l.* out of the *English* Estate, to her at the Age of 21 Years, or Marriage though sooner, with her Mother's Consent.

He intailed all his Estates (except *Hippeswell* his Lady's Jointure, settled on her Issue Female in Defect of Issue Male,) on his own Issue Male, and their Issue Male, then on his Brothers, and their Issue Male, then on his Father's Brothers, and their Issue Male, then on the *Wandesfordes* of *Pickhill*, and their Issue Male, and in Defect of such, on his right Heirs by his Daughters.

From the ample Provision which Sir *Christopher Wandesforde* made in this Will for his Family, it appears that God had greatly blest his Substance with Increase, which himself ascribed particularly to his singular Integrity in not purchasing his Grandfather's Inheritance by a Bribe; and every impartial Reader of these Memoirs will ascribe it to continued Integrity, Piety &c. of his Life. Whoever considers how numerous his Offspring now are at above the Distance of an 120 Years after his

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Death,

Death, and that *every one* of them is in a very comfortable Situation of Life, must confess, that "the Generation of the Upright shall be blessed."

At the latter End of *November* his Lordship was visited by a Fever, which kept him in his House about a Week or 10 Days. But finding himself somewhat better he would go to Church on Sunday the 29th. and returned thence attended by the Earl of *Ormond*, the *Ld. Dillon*, Sir *George Ratcliff* and many other Persons of Quality (as usual,) to Dinner; and coming into the Dining-room, he found himself not well, and desiring the Company's Excuse for retiring a little into his Bed-chamber, designed to return and dine with them; but soon perceived himself so ill, that he was obliged to send an Excuse, and go to Bed.

In the Afternoon he told his Lady, "Sweetheart, I have heard this Day the best Sermon I ever heard. I know not how, but it seemed like the last I must hear. However, if I live, I will give the Preacher the best Preferment I can."

His Fever increasing all that and the next Day and Night, he bore it with christian Magnanimity, and on *Tuesday* the 1st. of *December* desired his Relation, Mr. *William Wandesforde*, of the Family at *Pickhill*, one of his Executors and Trustees, to fetch his last Will out of his Cabinet,
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and ordered it to be read in the Presence of several Persons of Quality, as Dr. *Bramhall*, Bishop of *Londonderry*, another of his Executors and Trustees, the Earl of *Ormond*, *Ld. Dillon*, (whose Son married *Ld. Strafford's* Sister,) &c. before whom he declared it his last Will, and desired his Executors present to see it performed.

On *Wednesday*, the 2d. of *December*, his Lordship's Physicians apprehended his Case desperate, yet would not own it such to his Lady, when she asked their Opinions, injuriously thinking, that she would want Courage to sustain their Sentence.

And when, during that Night, they applied cut Pigeons to the Soles of his Feet, he said with a Smile, "Are you come to the last Remedy? But I shall defeat your Skill."

He had to the last the Use of his Faculties as much as in perfect Health, and was full of divine Meditations and Preparations for Death, breathing not only Ejaculations, but long Prayers and Praises.

He gave such Directions to his eldest Son, then in his 19th. Year, as might be expected from one who had wrote to him that excellent Book of Instruction for the Conduct of his whole Life, which has been often mentioned above; and closed them all by an earnest Exhortation to Obedience towards God and his Mother, and charged

him to assist in the Execution of his Will.

He called to his Bed-side his unmarried Daughter, and looking earnestly on her, said with a deep Sigh, "Ah! Poor Child, what must thy Eyes behold!" then blessed her, and turned away with a deep Groan.

She protests, that she was struck to the Heart by this Exclamation, which she ever regarded as a Prophecy.

His other Children present were too young to receive Instruction.

His Daughter Mrs. *Thornton* gives us an Account of some such Speeches of his when she was left alone with him, as seem to deserve a Relation in these her own Words. "He laid still, as if he were in a Slumber; yet after some Pause he began to speak, as if he had been upon the *Bench* in hearing of Causes pleaded before him; and some Persons having made Application to him in their own Behalf, spoke to them in this Manner: "Gentlemen, I come here to
"do Justice and Right to every Party.
"The Cause is God's. I will not judge
"any Thing before a due Examination,
"and an equal Trial be had in this Case,
"and according as I am commanded by
"God's Laws and the King's, you shall
"be determined by his Assistance. This
"is my Rule I go by, and must be your's
"to receive and stand to." And as if he had staid awhile to take Breath, he spoke again:

again: "Do not you think, because you
 "are a rich Man, that I will favour you
 "in your Cause &c. and that I would not
 "displease you, to give the Cause against
 "you. No! I do assure you, I will not
 "regard that. For if your Cause be just
 "and right, and that you shew good Testi-
 "monies and true Witneses in the Case,
 "the Law will determine it your's, and I
 "shall judge it so. But do not you ima-
 "gine, that I will dishonour God, and
 "wrong my own Soul, to give you your
 "Desire, because you are potent and rich,
 "and perhaps may use indirect Means.
 "For I would have you to know, that if
 "not just, you shall fare no better for your
 "Riches &c. So that I advise you, that
 "you bring no unjust Action before me;
 "for I judge not for Man, but for God,
 "the God of Truth and Justice."

Then again after a little Pause he spoke,
 as if he turned himself to another Person,
 and said these Words, (or to that Purpose
 as near as I can remember,) "Friend! It
 "seems you have a Cause to be heard this
 "Day, wherein you think, that Justice is
 "on your Side. It is well, if it be so.
 "But do not you imagine, because you are
 "a poor Man, therefore I shall determine
 "it for you, if you have not a good and
 "just and honest Cause in Hand. For
 "although you are poor, and therefore
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“perhaps expect to be pitied, yet you must
 “be subject to the perfect laws of God,
 “and the good Laws of the King, upon
 “a fair and clear Hearing, which shall
 “be duly executed by God’s Assistance.
 “of me to give me a right understanding
 “therein. Nor will I favour a rich Man
 “because of his Right and Power, neither
 “yet must I pervert Justice to befriend a
 “poor Man because of his Poverty.” Thus
 far Mrs. *Thornton*.

I believe, every impartial Man will confess, that generally. “out of the Abundance of the Heart the Mouth speaketh” even in *Sleep and Sickness*.

On the Night of the 3d. of *December* the Bishop of *Londonderry* being called to his sick Friend, told his Lordship, “My Ld.. as you grow weak, it may be proper to make a Declaration of your Faith, for the comfort and Instruction of this Company, consisting of many noble Persons.”

Hereupon his Lordship raised himself with all his Force, and fixing his Eyes on Heaven, made a Declaration agreeable to that of the Church of *England*, which he professed to believe the most pure, most holy, and most conformable to Christ’s Institution of any on Earth, and praying for it’s Prosperity, then for his Lady and Children, desired to be received by his Lord in Mercy, according to the sincerity of his
 Heart.

Heart. Then the Bishop kneeling by him pronounced many devout Prayers, and lastly the Absolution. Not long after the Ld. Deputy saying, " *Into thy Hands, O Lord, I commend my Soul! Lord Jesus, receive my Spirit! Amen.*" Breathed his last.

May his pious Example contribute to prepare others, and particularly his Descendants, to make a Resignation of their Souls to their Creator, Preserver, and Redeemer, with an equally humble, yet well grounded Confidence!

It has been a Constant Tradition in the Family of the Editor of these Memoirs, that the Ld. Deputy *Wandesforde* died of an Heart broke with Grief for the Ld. *Strafford's* approaching Tragedy. I will here examine a little into the Circumstances now known, which are supposed to confirm or weaken this Tradition.

The Chirurgeons who embalmed the Ld. Deputy *Wandesforde's* Body, found all the noble Parts sound, except one side of his Heart, whose Decay was judged to proceed from intense Study to prepare himself for, and execute both his private and public Employments.

A Writer on the *English* Peerage has endeavoured to misrepresent our Ld. Deputy as a prime Counsellour of several high Things in Ld. *Strafford's* Administration. But every one who has read with Attention
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the History of the Prosecution of *Ld. Strafford*, will find what shameless Falfhoods and Violences the parliamentary Managers were guilty of, to form even the Appearance of a Charge against *Ld. Strafford*. And the dropping the Charge which that Parliament raised against *Sir George Ratcliff*, will by all impartial Persons be considered as the best Exculpation of his Colleague, our *Ld. Deputy*.

Any who has read these Memoirs with Attention, cannot however avoid concluding, that our *Ld. Deputy's* Apprehension of a Cloud threatening to overwhelm all the three Kingdoms, was greatly heightened by the near Prospect of it's falling first on his noble Friend.

Sir John Borlase ^t seems plainly to ascribe the *Ld. Deputy Wandesforde's* Death to his tender Friendship for *Ld. Strafford*, "which, (as he observes,) had gained continual Strength by the Improvement of their Judgement with Years".

Although therefore our *Ld. Deputy's* Health was upon the Decline, and it is probable, that he would not have lived many Years, if the prospect of *Ld. Strafford's* and the three Kingdoms' Happiness had been ever so serene; yet an impartial Reader cannot doubt but his Death was hastened by the Impeachment and Imprisonment of his noble Patron, and that he
fell,

fell; in some Measure, a *Martyr to Friendship*.

Here let us adore the Wisdom and Goodness of Providence! This Ld. Deputy, (the only Person who died quietly in his Bed in this Character, and the last who bore it in *Ireland*, till after the Restoration,) was by his *natural* Death delivered from hearing of the Tragedy of Ld. *Strafford*, who is said with great Probability to have gone to Execution in the very Mourning which he wore for our Ld. Deputy! How fine, and applicable to the present Case, is that Exclamation of the Prophet; "*Merciful Men are taken away, none considering that the Righteous is taken away from the * Evil to come. He shall enter into Peace. They shall rest in their Beds &c.*"

Before we attend his Lordship to his Bed of Rest, I will transcribe some Anecdotes of Mrs. *Thornton* concerning her Father's private and public Character, (to introduce which no proper Place has yet occurred,) to enable the Reader to form a more just Pourtrait of this highly respectable Personage.

Sir *Christopher Wandesforde's* Integrity in his great Offices of Master of the Rolls, Ld. Justice, and Ld. Deputy, was such, that Mrs. *Thornton* assures us, she never heard of a single Person who called it in Question.

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Before his Arrival in *Ireland*, many Causes to be tried at the Council Table, had been suspended many Years almost to the utter Ruin of several honest Families. Sir *Christopher Wandesforde*, who well knew, that "*Delay of Justice is real Injustice*," expedited these in his several Characters with proper Quickness, and and without Favour or Affection either to Rich or Poor, decreed so wisely, that (we are told on good Authority, Mrs. *Thornton's*) even the Parties cast, very generally acknowledged the Equity of his Decrees.

Mrs. *Thornton* has remarked, that many Years after her Return to *England* with her Mother and the rest of her Family, she saw a Letter written by one (when Servant to her Father,) to his own near Relative, in which he owns, he had that Year made a great Improvement of his Place under Sir *Christopher*, having got 100*l.* by Way of Gifts, but adds, that he would not for a World, that his Master, who abhors such Things, should know it, as he must in that Case lose his Post with Infamy.

"His Behaviour at his Table, (says Mrs. *Thornton* of her Father,) was cheerful without boasting, courteous and affable without Affectation and Pride, prudent without Parsimony, liberal without Lavishing." She adds, "He was charitable without making Distinction of Religion."

As he was remarkably temperate himself, he would not suffer his Servants to be otherwise; and Mrs. *Thornton* gives a particular Account of his turning away some, otherwise most excellent, when on repeated Admonitions they conquered not their Temptations to Drunkenness; thus exemplifying in his own Conduct that Prudence which he recommends to his Son, viz, "rather to turn away an incorrigible Servant, than out of false Tenderneſs, permit him to infect the reſt with his evil Habits."

One cannot doubt reasonably, that his Practice as well as Pen recommended to his Son the prudent giving of rather more than uſual Wages to his Servants, in Order to ſecure their beſt Service, and good Succeſſors; alſo the breeding up of Tenants' or Neighbours' Children for Servants.

We have ſeen above, with what great Liberality he treated his Tenants, allowing them to plough up rich Grounds, and keep Arrears of Rent in their Hands; a Conduct more eaſily reconcilable with Prudence by the good Effects of Generoſity which he had ſeen, than by any other Principle. In ſhort, he was truly a Father not only to his Children, but to all his Dependants.

Men in Proportion to their advancing Years uſually enjoy leſs Sleep, and Men of Buſineſs and Thoughtfulneſs ſtill leſs in Proportion to that Buſineſs and Thoughtfulneſs.

fulness. Sir *Christopher Wandesforde* made it a constant Custom for many Years to cause some of his principal Attendants to read to him when in Bed, some religious Book, which he explained to his Reader, when Occasion required. This Lecture continued to about 12 o'Clock. Yet he rose about 5 in the Morning.

How different this Lecture from that *pretended Repetition* of many *Romish* Penitents, who have the 7 penitential Psalms read to them by their Bed's side, a successful Prescription by Way of Opiate!

A reasonable Man must no more trust to the Pourtraits of themselves drawn by *very pious* than by *very impious* Men. The former distorts their real Features into Caricatures: the latter by the Cylinder of Vanity and Flattery reduce to fair Proportion their own really distorted Features.

Sir *Christopher Wandesforde* in his Book of Instructions says, "If I should deceive
 "and flatter myself to think that I had
 "some Perfection, the World can witness
 "against me, that by Rashness in my ordinary Discourse, hasty and choleric Expressions, (such as well collected Men refrain,) and by many other unbridled Affections which I could not govern, I became often guilty of breaking the Rules of Civility in Conversation, and giving that Offence to others by Words,
 " which

“which I had Cause afterwards to wish
 “unspoken.” Yet Mrs. *Thornton*, who was
 too pious to flatter the Memory of her Fa-
 ther, declares that few Men were so little
 blameable in these very Points, on which he
 so severely blames himself; and Ld. *Straf-*
ford, who must know him as well as any
 Body could, praises him for *Good-nature*,
Gentleness and *Tameness*. Indeed had he
 been *rash* and *choleric*, as he describes him-
 self, he had been a most unfit bosom Coun-
 sellor for Ld. *Strafford*, who was thought
 in many Instances to have too quick Re-
 sentment, and if he had through Affection
 made Sir *Christopher* his Counsellor at first,
 would by Experience have been taught not
 to continue him such.

For my own Part I cannot account for
 one *astonishing* Fact in the Memoirs of a
 Person, living in such tumultuous Times
 as Sir *Christopher* lived in, viz “his not
 having one private Enemy,” except by the
 Sweetness of his Temper.

I leave the impartial Reader to finish the
 Pourtrait from these Sketches which may
 be justly esteemed authentic.

His Lordship's Corpse was carried in State
 on the 10th. of *December*, from the Castle of
Dublin to *Christ-Church* in that city, and in-
 terred before the Ld. Deputy's Seat of State.
 An handsome Marble was afterwards placed
 over his Remains. I am not informed by

Mrs. *Thornton*, or any other authentic Documents expressly, whether or no an Inscription was put thereon. But one can scarce doubt whether or no his Relatives, who were at the Expence of an handsome Marble, would be at the additional Expence of an Inscription. After the strictest Inquiry a Marble in the Situation above described is found, with only the Remains of Letters on one side of it's upper Surface. However he wanted not an Inscription on Marble to perpetuate his Memory.

The Ld. Bishop of *Londonderry* preached his funeral Sermon. Mrs. *Thornton* has not preserved to us the Knowledge of his Text; which Neglect (all Things considered) is very remarkable. If this good Bishop was not either by *Nature* or *Study* much of an Orator, yet the well known Character of the Person celebrated, and probably, the Tenderness of the Friend who drew it, affected those great Multitudes, who were present on this Solemnity, so much, that we are assured, few of them had dry Eyes.

Our Ld. Deputy soon after his Death received three very remarkable Testimonies of Love to his Virtues; viz. one from his *King*, one from the *more barbarous Part* of the *Kingdom* which he governed, and the last from his *noble Patron*; which (the Time, Place, and Person, at, in, and by whom

LD. DEPUTY WANDESFORDE. 141

whom it was given, considered,) is a most glorious one.

King *Charles* ordered the Expences of our Ld. Deputy's Funeral, amounting to above 1300*l.* to be paid out of his Treasury, and the Wardship of his Heir, amounting to 2500*l.* to be remitted. But, as the Parliament soon afterwards seized the King's Revenues, our Ld. Deputy's Family enjoyed only the Honour of this royal Munificence, and this heavy Charge of nearly 4000*l.* fell upon his Heirs together with all other Burdens of civil War.

The *Irish* at our Ld. Deputy's Interrment raised their *peculiar* Lamentations, a signal Honour, paid to him as the *common Parent* of the Kingdom.

When Mr. *William Wandesforde*, Brother to our Ld. Deputy, carried a Suit of Mourning on Occasion of his Death to Ld. *Strafford* in the Tower, his Lordship clapping his right Hand on his left Breast, as Peers do at the Time of giving Sentence in Matters of the utmost Consequence, said, "I attest the eternal God, that the Death of my Cousin *Wandesforde*, more affects me than the Prospect of my own! For in him is lost THE RICHEST MAGAZINE OF LEARNING, WISDOM AND PIETY. THAT THESE TIMES COULD BOAST." Then his brave Spirit allowed Heart to shed a Shower of Tears!

Nor can this great Encomium be justly thought an *Invention* or *Exaggeration* of our Ld. Deputy's Relatives. For Ld. *Strafford* in a Letter dated (*December 15, 1640,*) thus writes to Sir *Adam Loftus* :

“MR. VICE-TREASURER,

“Since I left
 “*Ireland* I have passed through ALL SORTS
 “OF AFFLICTIONS; yet, I praise God,
 “I am not dismayed withal, but trust that
 “God, of his infinite Goodness, by which
 “I have been preserved to this Time, will
 “send me a Deliverance forth of these
 “Bonds, as I am in them unexpected. But
 “INDEED the Loss of my EXCELLENT
 “FRIEND, the Ld. Deputy, MORE AF-
 “FLICTS me than ALL the rest, by how
 “much I have, in my own Esteem, FAR
 “MORE TO LOSE IN MY FRIEND,
 “THAN IN MY SELF.”



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^a p. 6. **T**HE justly celebrated Dr. *Hammond* is said to have retired for Devotion whilst a School-boy, and under 13 Years of Age. But then he retired alone, and from troublesome School-fellows, which Custom was much less extraordinary than this of Sir *Christopher Wandesforde* in his Childhood.

^b p. 6. Whether Regard to his Family Motto, **TOUT POUR L'EGLISE**, contributed to Mr. *Wandesforde's* Love of the Church of *England*, I cannot say. But this Motto had an happy Effect in saving the Life of one of his Descendants. When the popular Fury in Favour of Dr. *Sacheverel* was highest, *Ld. Castle-comer's* Coach was beset by the Mob in *London*; and it is most highly improbable, that his Lordship would have escaped with Life, had his Principles been known. But happily for him a Ring-leader of the Mob knowing the *French* Tongue, assured his *Myrmidons* that his Lordship's Motto was the very Shibboleth of their Party.

^c p. 9. This Account appears from Mrs. *Thornton's* MSS. not from the Register of *Clare-hall*; as the Editor of these Memoirs is assured, on the best Authority, that there is no regular Register of that College till A. D. 1630.

^d p. 10. Sir *William Gascoigne*, the famous
Ld.

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Ld. chief Justice in *Henry* the fourth's Time, married to his first Wife, *Elizabeth* the Heiress of *Alexander Mowbray* Esquire, by *Elizabeth* Heiress of the *Musters*; by whom he had Sir *William Gascoigne* of *Gawthorp*, (a brave Commander in France under *Henry* the fifth;) who had Sir *William Gascoigne* of *Gawthorp*, (High-sheriff of *Yorkshire* 20. H. 6.) who had Sir *William Gascoigne*; who had Sir *William Gascoigne* of *Gawthorp* (Knight of the Bath in 3. H. 7th. A. D. 1487;) who had Sir *William Gascoigne*; who had Sir *William Gascoigne* of *Gawthorp* (High-sheriff of *Yorkshire* 11. H. 7.) who had *William Gascoigne* Esquire; whose Heiress *Margaret* married *Thomas Wentworth* of *Wentworth Woodhouse* Esquire, A. D. 1552; who had Sir *William Wentworth*, Father to Sir *Thomas Wentworth* first Ld. *Strafford*.

John Wandesforde of *Westwick* Esquire, by *Elizabeth* Heiress of the *Musters* left in A. D. 1395 *John Wandesforde* of *Kirklington* Esquire; born A. D. 1376; who had *John Wandesforde* of the same Place Esquire; who died A. D. 1463. His Son *Christopher* died before him, but left Issue, *John*, who died A. D. 1500, without Issue; and *Thomas* who had Issue, Sir *Christopher Wandesforde* Knight, who died A. D. 1535, leaving *Francis Wandesforde* Esquire; who died A. D. 1559, leaving Sir *Christopher Wandesforde* Knight, who died A. D. 1591, leaving Sir *George Wandesforde* Knight, Father of Sir *Christopher Wandesforde* Knight, Ld. Deputy of *Ireland*.

I have transcribed the former Pedigree from the Art. *Gascoigne* Sir *William* in the Biog. Brit. Not. B. and the latter from the *Wandesforde's* Pedigree in my Possession, omitting the Families of the Wives in both, for Conciseness. Thus it appears, that Ld. *Strafford* and Ld. Deputy *Wandesforde* were descended from the Heiress.

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Heirefs of the *Musters* by different Husbands; and I shall here, for the Reader's Gratification, add the Descents of the *Musters*, from the *Wandesforde's* Pedigree, to this Heirefs. *Geoffry Musters* flourished in the Reign of H. 2. His Son *Robert* flourished in the Reign of King *John*. His Son *John* flourished A. D. 1241, the 25th. of H. 3. His Son Sir *Robert*, flourished in the Reigns of H. 3. Ed. 1. and Ed. 2. His second Son *Robert*, was his Heir, and flourished in the Reign of Ed. 3. His Son Sir *John*, flourished in 22d. Year of Ed. 3. His Son Sir *Henry* flourished in the same Reign, and had *Elizabeth* his Heirefs.

N. B. In the former Pedigree *Alexander Mowbray* is said to be of *Kirflington* for *Kirklington*; but as he had no Son by the Heirefs of the *Musters*, it went to her Son, by her second Husband, *Wandesforde*.

^e p. 10. Admirable is the Advice which the celebrated *Ld. Landfdowne* gives to his Cousin *William Henry Earl of Bath*, on this Subject. "Nothing is more obliging than to seem to retain the Memory of Kindred and Alliance, though never so remote; and by Consequence, nothing more disobliging than a Forgetfulness of them, which is always imputed to an *affected disdainful Superiority and Pride*." See his Letter in his Works, dated *September 4, 1710*.

^f p. 10. *Dr. Warburton*, the present Bishop of *Gloucester*, in the 6th. Sermon of his former Volume.

^g p. 11. *Dr. Swift* in his Letter to Lord Treasurer *Oxford* says, "The Period wherein the *English Tongue* received most Improvement, I take to commence with the beginning of *Queen Elizabeth's* Reign, and to conclude with the

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the great Rebellion in 42. It is true, there was a very ill Taste both of *Style* and *Wit*, which prevailed under King *James* the first; but that seems to have been corrected in the first Years of his Successor, who, among many other Qualifications of an excellent Prince, was a great PATTERN of LEARNING." p. 212.

^h p. 12. This Age was fruitful of great Men. *William Cavendish*, the great Duke of Newcastle, by the Neighbourhood of his Seat at *Wellbeck* in *Nottinghamshire* to *Wentworth Woodhouse*, became attached to Sir *Thomas Wentworth*, afterwards *Ld. Viscount Wentworth*, and Earl of *Strafford*, and was probably well acquainted with our *Ld. Deputy*. He was certainly born in the same Year as *Ld. Essex*; also, and Bishop *Hacket* in the same Month. Sir *Harbottle Grimston* was born A. D. 1594, and probably of *Cambridge*.

ⁱ p. 16. Whether or no Mr. *Wandesforde* took a Degree, cannot now be ascertained. The Time of his Stay makes it not improbable, that he took one. Yet no Authority for an Assertion that he did, appears either in Mrs. *Thornton's* MSS. or elsewhere, that I know of. It seems most probable, that though his Stay and Study might have brought him very near taking one, yet his sudden call from the University, and subsequent Employment in various Business, hindered it.

^{*} p. 18. It is reasonable to suppose, that so pious a Son as Mr. *Wandesforde* would put an handsome Marble and Inscription over his Father. But the Floor of the Church in which he was buried, having been new laid since Sir *George's* Death, no Traces of such Inscription can now be found.

p. 21.

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¹ p. 21. This Account which Mrs. *Thornton* gives of Sir *Peter Frecheville*, is confirmed by the first Letter in the Collection of *Ld. Stratford's* Letters, wrote by Sir *Peter* to *Ld. Stratford's* Father, in which he gives a penetrating Judgement of his Friend and Relation's Sons to him, and Directions for their Education.

^m p. 23. Most probably to his own College, *Clare-hall*, as Men have a natural Prejudice in Favour of the Place of their own Education, especially when it has been attended with Improvement in Learning, Manners &c. — This Account of Mrs. *Thornton*, which may be depended on, is not confirmed by the University Register, according to the accurate List which Dr. *Richardson* Master of *Emmanuel* College in *Cambridge*, that useful Antiquarian, has made of Graduates in *Cambridge*. With Regard to the elder of these Brothers, *John*, as he studied the Law, it is probable he left the University without a Degree. The other who became a Dignitary in the Church, must have taken more than one, and there is no Appearance of a Removal to *Oxford*. The Register of *Clare-hall*, as is said above, is very imperfect till A. D. 1630.

ⁿ p. 24. The Editor is possessed of his Portrait, a fine Miniature.

^o p. 25. This is enumerated by the Philosopher of *Malmesbury* in his "*History of the civil Wars from 1640 to 1660*," among the following Causes, viz. *Obstinacy of Presbyterians, Bigotry of Papists, Number of Sectaries, Merchants' Envy of the flourishing Commerce of the Netherlands which they ascribed to a republic Form, Wastefulness and Want of great Numbers, and Ignorance of the People in general.*

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p. 26. Mr. *Selden* is well known to have given an Edition of this Excellent Piece, with learned Notes in Octavo, in A. D. 1615, a second Edition was published in A. D. 1640, and a third 1672. Sir *Edward Coke* in the *Preface to the eight Part of his Reports*, mentions some Chapters of this Work, which, he says, deserve to be written in Letters of *Gold*, an Expression which surely justifies my giving the Epithet GOLDEN in the Text.

q. p. 26. It is true, that Friar *Bacon* had made great Discoveries, and his Successor Chancellor *Bacon* made still greater. But the Discoveries of the *former* were buried, and those of the latter *not made*, or not generally known to be made, whilst Mr. *Wandesforde* staid in the University. He was afterwards too busy to inquire after what passed for Amusements of idle Men. Besides, his Knowledge of St. Friar *Bacon's* want of *Morality*, might naturally prejudice him against his *philosophical* Inquiries. If a Reader would see how slowly *true Philosophy* found a Way into our Universities, let him look into *Biography* which will tell him that Dr. *Samuel Clark* was obliged, when a *Newtonian*, to write a Commentary on *Rohault*; that *Locke* was *exploded* in the University in which he was educated; that the immortal *Stillingfleet* wrote against him, and that Dr. *Hartley*, a bold Disciple of *Locke*, is even now not much read in that University which has the Honour of producing him.

r. p. 29. As there are few or no Species of Charity equal to this of giving liberal Education to *very ingenious* Youths; so it is to be wished cordially that none else were sent to the University, especially on the Foundation of Charity. Enough of such may be found, if sought for.

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Men of mean Birth and mean Parts, with which our Universities too much abound, bring Disgrace on the *Alma Maters*, who are in a Manner forced to adopt them, and still greater Disgrace on the sacred Calling, to which almost without Exception they devote themselves.

^s p. 39. Mrs. Thornton gives the following Account. — “For which wicked Action (towards his Uncle) joined to a bloody and hard hearted Practice many Years after, I believe this Man (who was afterwards by that Estate advanced to be Knight,) termed Sir *Ralph Hansby*, had the Judgement of God passed upon him, and was struck with Death very suddenly in or near *Helmsley*. In the Time of the Wars, that the Parliament raised against their lawful King *Charles* the first, of blessed Memory, this Sir *Ralph* was made a Commissioner of the Array for the King. Coming to *Helmsley* to raise Forces, he called all the Country, amongst the rest one poor old Widow, who had nothing in the World to maintain her from starving, but an only Son, a young Man that did work for her Subsistence. This Man was pressed by Sir *Ralph's* Order; and the poor Widow came before him [and] kneeling down at his Feet, begged of him for God's Cause, as she was a desolate old Woman, that he would not take her Son from her; (for he was all the Livelihood she had, and that she should die;) and as ever he came of a Woman, and was a Christian, that he would hear and grant her Request; and she would make some Shift to get some Money to hire another in his Place. But this bloody Man answered her with Kicks, and cursed her &c. &c. Then she begged of God, that he would hear her Prayers, and to cut him (Sir *Ralph Hansby*) off, and that he might want Mercy when he stood in most Need of it, and so departed Home. That

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Night Sir *Ralph*, going to his Bed, he used to charge his Pistols, and lay them on his Bed-head, when he was abed and asleep, the Pistols went off of themselves; and he being asleep was so fore affrighted, that he fell into a Swoon and a Sickness, which carried him away, he never recovering himself &c." Which Story is attested to be true by several Persons of Honesty &c. — One should be very careful how one fixes a *divine Judgement* on another, and not to encourage a Spirit of Revenge, like that of the Widow in this Story. Yet on the other Hand, the Wicked should deeply consider, that it is only the *Curse causeless*, which we know shall not be heard by God, but that God declares frequently in Scripture, he will hear the Prayer and Complaint of the desolate Widow and Orphan, being the Avenger of all such.

^t p. 40. *Eloisa* (in that very much admired Performance) says to her Cousin Mrs. *Orbe*, (in Order to persuade her to make a Part of her Family,) while you are sometimes here, and sometimes there, your are *never* at *Home*.

^u p. 46. Sir *Christopher Wandesforde's* Daughter *Danby*, died of her 15th. Child in her 30th. Year. A most extraordinary Instance of Fertility!

^x p. 46. Among these was the great Sir *Edward Coke*, once *Ld. Chief Justice* of both the Benches, and what is much more, the *Oracle* of our Law. "He laboured all he could to avoid it" (the *Shrievalty*,) says the Writer of his Life in the *Biographia Britannica*, "in Order to which he took Exceptions against the Oath, which he transmitted to the Attorney general, who found only one Objection out of four to be *reasonable*, and that was as to the Prosecution of the *Lollards*; in Respect to which

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the Oath was amended; but Sir *Edward* was obliged to serve the Office, and to attend the Judges at the Assizes, who had been Chief Justice of *England* himself."

^y p. 50. No reasonable Man can suppose that Mr. *Wandesforde* bestowed these Epithets in *Latin* thus singly. Beyond Doubt he quoted some Passage of the Classics in which these Characters are given of a Set of Men, which Mr. *Wandesforde* applies to the D. of *Buckingham*. Mr. *Rushworth* not recollecting the very Passage, contents himself with giving the Substance of it. Thus what was not Pedantry in Mr. *Wandesforde*, seems such in Mr. *Rushworth*.

^z p. 57. Mr. *James Howell* was chosen by the Burghers of that Place, as himself says, without his Application; probably on Account of his being Secretary to Ld. *Scroope* (afterwards Ld. *Sunderland*,) President of the North. See *Howell's Letters*, Vol. I. § 5. No. 4. and Art. *Straford* in Biog. Britan.

^a p. 58. Sir *Thomas Wentworth* seems not to have been in the House on this most remarkable Day.

^b p. 60. *William Danby* of *Swinton* Esquire (worthy Heir-male of this unhappy Gentleman) being his great great Nephew,) informed me November 1, 1776,) that he was murdered at the Instigation, and by the Contrivance of his Wife *Margaret*, Daughter of Colonel *William Eure* and Co-heir to her Cousin *Ralph* Ld. *Eure*.

^c p. 62. See the whole Proceedings against Sir *D. Fowles* and his Son, in the second Vol. of *Rushworth's Collections*.

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^d p. 63. Void by the Death of his Relation the reverend Mr. *Lascelles*, a Gentleman of remarkable Piety!

^e p. 63. Mrs. *Thornton* informs us, that *R. Graham* Esquire, who by his Trade gained the Money which purchased the fine Estates at *Numington*, *Stonegrave* &c. now possessed by the honourable *Thomas Howard*, second Son of the Countess of *Suffolk* (a *Graham*,) was Fellow-Apprentice with Mr. *William Wandesforde*. So considerable was the Trade of a woollen Draper at that Time in *London* and *Westminster*!

^f p. 69. See Dedic. of Alliance of Church and State p. 9. of Edit. of 1748.

^g p. 71. See *Ld. Strafford's Letters*.

^h p. 71. This Fact appears fully from *Ld. Strafford's Letters*.

ⁱ p. 76. *Carte* (in his Life of the Duke of *Ormond*) very reasonably supposes his Lordship's Plea to have been founded on his Investiture in his Peerage, "*per Cincturam Gladii.*" The writs for county Members run, *Milites duos Gladio cinctos*.

^k p. 82. Bishop *Laud* in a Letter to Archbishop *Usher*, dated *December 7, 1629*, says "I have observed, that *Kilfenoragh* is no fertile Ground, it is let lie so long fallow;" and in another dated *July 5, 1630*, "on Occasion of his [Sir *I. B's.*] Speech, that THE CLERGY HAD A THIRD PART OF THAT KINGDOM, I represented to the Lords the Paper which you sent me concerning the State of the County of *Louth*. It was a MISERABLE

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BLE SPECTACLE to them all &c. — In the former of these Letters *Laud* thanks the primate for a Catalogue of the Bishopricks of *Ireland*. So *inconsiderable* were they as not to be known to a Bishop of *London*!

^l p. 82. The Complaint about scandalous Ministers in *Ireland* made by the best Friends of the Church, seems to have been of long standing, from a Letter of *Laud* to *Usher* dated *June* 16. 1629, and to have found no Remedy till the Arrival of *Ld. Wentworth*.

^m p. 83. *Parnel*.

ⁿ p. 83. The *English* Clergy have been very generally unwilling to settle in *Ireland* (for which many obvious Reasons may be assigned,) and considered their Stay there as a Sort of Banishment for which they ought to be rewarded by Preferments in *England*. *Swift*, whether *Englishman* or *Irishman*, used bitterly to complain, that his Friends when in Power would not send for him to eat his Bread in *England*! Even the excellent Bishop *Chappel* was unwilling to go to *Ireland*, and desirous of returning to *England*. See his Article in *Biog. Britan*.

^o p. 83. The former Circumstance, viz. *Dr. Bramhall's* being School Master at *Kilburne* is taken from *Mrs. Thornton's* MSS. this latter viz. his being presented to *Elvington* by *Mr. Wandesforde*, is in his *Art. Biographia Britannica*, but without Reference to any particular Authority, and I am not able to supply it.

^p p. 84. In all these great Designs the *Ld. Deputy Wentworth* pursued the Plan of his illustrious Predecessor *Ld. Belfast*, who left *Ireland* in A. D. 1616, but died in 1625. "With Regard to *Ireland* his Sentiments were, that
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Time must open and facilitate Things for Reformation of Religion, by the *protestant Plantations*, by the Care of good *Bishops* and *Divines* &c." See his [Ld. *Belfast's*,] Art. in Biog. Britann.

^a p. 84. The Editor of these Memoirs has been told on good Authority a Story of two Pluralists which seems *à propos* to this Remark; viz. when one of them declared, "I am no Friend to *Pluralities*, the genuine Parents of Non-residence;" the other smartly replied, "Then you are very ungrateful; for they have been great Friends to you." Every one has heard the Repartee of a Nobleman famous for his Wit, who when a loaded Pluralist alledged in Defence of Non-residence the old Maxim, "*Qui facit per Alium, facit per seque*," replied, "Very well, Dr! Then you shall be *saved by Proxy*, but *damned in Person*. But *Avarice* is deaf to the Voice of *Wit*, *Reason*, and *Scripture*, charm they never so wisely;

^r p. 85. Ld. *Strafford* seems to have left this Sentence imperfect, and alluded to that of holy Writ, viz. *Generation of Vipers*; whence arises a great Compliment to the Master of the Rolls and Sir *George Ratcliff*, who were to assist to destroy them.

^s p. 93. The *Violence* of the primate *Usher* against this excellent Provost afterwards Bishop of *Corke* &c. seems to leave some Stain on his Memory. * See the Reasons why this eminent Per-

* In the Collection of Letters affixed to *Parr's* Life of *Usher*, there is one of the best that *Laud* ever wrote, *October* 18, 1636, addressed to the Primate on this Occasion. He treats *Usher* and his Partizans with great *Candour* and yet decent *Firmness*,

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Person was made Provost on Dr. *Usher's* † Removal, in his Article *Chappel* in Biog. Britan. In a Note of which Article, the Question,
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ness, shews what Pains he took to state the Fact, in Order to his *legal Determination* as Chancellor, yet again and again recommends a private Agreement of the Parties, and concludes with saying, “ My Hopes are great in your Grace’s *Moderation*.” Yet he has freely said above, “ It appears very ill to his Majesty, and must needs appear so to *all wise Men*, both here and there, that such a Difference concerning *young Men newly started up from Boys*, should cause such a Disturbance among *grave and wise Men*, as this hath done.” There is something very justly severe in the Primate in this Representation, because the Primate himself had desired of *Laud* a *strict Provost* to be sent, who would keep this young Crew in Order, and shewn that no Reformation could be effected, while the Fellows had a Negative to the Amendment of the Statutes. “ There is so little Power (says he) given to the Provost for redressing of Things that are amiss, without the Consent of the greater Part of the senior Fellows, that they finding thereby their own Strength, perpetually join together in crossing whatsoever the Provost attempteth for Reformation, either of themselves or of the Scholars; being sure never to give their Consent that any Punishment shall be inflicted upon themselves, either for absenting themselves from the Church, or lying out of the House, or frequenting of Taverns, or other such Enormities. So that the Provost by their perverse Dealing being now made weary of his Place, it were to be wished that some other Preferment might be found for him, and one of a *more rigid Temper* and *stouter Disposition* placed in his Room. For such a *Wedge*, for the breaking of so Evil a *Knot*, must necessarily be used.” This Letter is dated 1632.

† This Dr. *Usher* was Cousin German to the Primate. See his Character in a Letter from the Primate to *Laud*, dated *August 10, 1629*.

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“Whether he was Author of the whole Duty of Man,” is discussed. Mr. *Matthew Wilson*, Uncle to the Editor of these Memoirs, informs him, that when he was an Apprentice to an eminent Merchant at *Leeds*, as he went thither from *York*, he was told by the reverend Mr. *Forster*, Curate of *Holbeck* near *Leeds*, that Archbishop *Sharp* had that very Day at his public Table declared, that a Pupil of Bishop *Chappel's* assured him, that Prelate read to his Pupils the *whole Duty of Man* in *Latin*, and afterwards himself translated it. This appears far more decisive than any Thing hitherto advanced on this Point.

^t p. 95. This Gentleman was Son to Mr. *John Dodsworth* of *Watlass* near *Richmond* in *Yorkshire*, and intended by my Ld. Justice *Wandesforde* to become his Secretary. Mrs. *Thornton* relates, that his Lordship having used to write Parts of this Book for an Hour or two together at Nights, when he came from the Council-board, and then made Mr. *Dodsworth* read to him in some good Book till Sleep overcame him. Mr. *Dodsworth* finding the Value of the Work, took privately a Copy, which his Father valued so much, that he told Mr. *Thornton*, he preferred it to *all* his Library, though a very fine one. I apprehend this Mr. *John Dodsworth* to have been a Relation to the famous *Roger Dodsworth* who had the greatest Hand in what is called *Dugdale's Monasticon*, who died *August 1654*. See Art. *Dugdale*, in *Biog. Britan.*

^u p. 95. Mrs. *Thornton* has Reflections on this Book, which should be made by every one of Sir *Christopher Wandesforde's* Descendants, viz. “Having so exact and excellent a Rule of Life set before our Eyes in that true Pattern of
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our honoured Parent, if we do not strive with all Sincerity of Heart, to follow these paternal Instructions he gave us in Writing, and followed in his own Life, (as I myself was an Eye and Ear-witness thereof,) I am sure, we are unworthy of such a Monitor of the Head of our Family, and by disobeying God's Command in his Advice, not only withdraw the Mercies of God from us, in which he was blessed, but pull down the heaviest Judgements upon our Heads that could fall upon disobedient Children to so excellent a Parent. Nor let us expect those Blessings that fell upon the Rechabites by observing their Father's Command &c. &c.

p. 100. (*Captain Steel.*) This Gentleman is said by Mrs. *Thornton* to have been an *Italian*, but by his Name appears of *English* Original.

The pious Reader will be pleased with the following Instance of Mrs. *Thornton's* devotional Turn of Mind when very young. Speaking of her Visit, when she was a Child, to this iron Forge, she says, "I thought it a dreadful Noise of the Water and the monstrous great Bellows that blew the Furnace. I thought it was an Idea of the Fire of *Hell*, to look upon the *melted red hot* Iron. But if such Terrour was to me in this Fire made by Man's Art, oh! what more Dreadfulness must be in that of *Hell*, which is made by God himself for the Punishment of Sinners &c!

* p. 102. This will appear the Truth to whoever reflects, that besides the *Rents* and *Moveables* at the Castle, the Ld. Deputy had Warehouses at *Dublin*, stored with all Manner of Wares from his Manufactories at *Castle-comer*. Large Yards full of Coals. All these Things (as Madam *Thornton* laments,) came to other Uses than, that the *Fustians clothed*, and Coals
warm-

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warmed the poor English who flew to Dublin.

p. 103. I will give the Narrative in Mrs. Thornton's own Words, which follow her Account of the *Brennans*, (an Irish Clan which long inhabited the Barony of *Edough* or *Castle-comer*, but wasted their Estates, so that Sir *Christopher Wandesforde* having bought the whole Barony, made Tenants of the sober Part at small Rents, but suffered greatly by the others, who became Rapparees, and stole his fat Wethers by Scores,) thus, "At Length being so greatly provoked by them, my Ld. ordered his Shepherd, and Steward, and Constable, to make a strict Search over all his Territories and Barony of *Edough*, to find out Criminals, and bring them to condign Punishment. According to Order they did, &c. but such was the Thieves' Craft—that all was secured &c. Having gone through all that great Estate and found nothing, at last they came to this Man's House, which was the great King over them as it were &c. The Steward, Mr. *Davis* told him, "Sir, in Order to my Lord's Command, we are making a Search for his fat Sheep, and we only come hither for Formality" &c. To which this Mr. *Brennan* answered, "Mr. *Davis*, my Ld. is a very good Man, and kind to his Neighbours, and we know it very well. You cannot be blamed to do my Lord's Command, you are welcome to search, with all my Heart." On which they made a slight Search, only opened the Doors and such like, and finding nothing, said they were satisfied, and would take their Leave of him. But he was so kind to them, that [he] made his Servants fetch Ale, and lay Mutton to roast, and had Pyes in the Oven, and made them a great Feast &c. When they had all eat and drank very heartily; they gave him many Thanks for
their

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their good Cheer and kind Welcome, and would tell my Lord of it; for they never eat such fat Mutton in all their Lives. So *Brennan* gave them very good Words, and they parted. When they were all gone out of the Door, but the last Man, which was the Shepherd, there was Something knocked against his Back, as he went out of the Heck, as they call it. He looked back, and saw it was a Sheep's-skin, and the Head and Horns were on it. On which he took good Notice, and saw it was one of my Lord's fat Wethers, ran out to the rest of the Men with him, and said with an Oath, that they had been feasted with one of his Lord's fat Wethers: for he would swear, that Skin was my Lord's Sheep-skin: for the Mark and Name of my Ld. were on it. On which all went back again, and took down the Skin, and carried it to *Brennan*, telling him, "He had made much of them, but [they] doubted it was with my Lord's Mutton." *Brennan* never denied, but said, "Indeed it was my Lord's Wether," and prayed for him, and said, "That was not the first he eat of his Meat." So the Men said, they must lay Hold on him, and did carry him away to *Dublin*, telling all the Story to my Father. "Well! said he, I took *this* to be the fairest and honestest of the *Brennans*, and am sorry for it. But he must be punished." My Cousin *William Wandesforde* was applied to by this *Brennan* [who] begged hard for his Life, and confessed, "There had been many of my Lord's fat Sheep gone, but if *he* would spare him this Time, he would engage, *he* should never more have any gone; and if he did live, he would requite this Kindness to Mr. *William*, it may be SOONER than he IMAGINED" &c. So Means were made for to save him, &c. And he was as good as his Word; for my Ld. had never any more Sheep gone as long as he lived; for this was that Year before he died.

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And the next Year after, when the Rebellion broke out, this very *Brennan* was the Man who helped my Cousin *William* to escape &c. As he made his Escape through the midst of them, did this Man lead him in an *Irish* Disguise, having only Room to secure in his Trowsers some of the principal Writings and Evidence he had carried to *Castlecomer*. Then he got safe away, and had gotten this Rebel to secure him 40 of my Lord's fat Oxen as far as *Barreng-kill*, [in] which were our *English* Soldiers laid. — This was the good Turn that *Brennan* meant of. We little dreamed of such a Rebellion as this, which they were in hatching a long Time. I have given this Narrative because very remarkable on several Accounts. It affords one Instance of Proof, that Men who seem *fairest* and *honestest*, may be *Heads* of a Set of *infamous Rapparees*; that *corrupted Religion* may induce Men to become *most barbarous Rebels* and *Assassins*, yet *Gratitude* is *so natural* to the human Heart, that it sometimes *lives* in that *Soil*, when it seems rooted with Weeds of Avarice, Superstition &c; that *Clemency* is often recompensed here amazingly; that Providence seems to have interposed in the Discovery of this *Brennan*, in Order to make him the *Instrument of Mercy*, to our Lord Deputy's Family, in return for *Mercy*; that the *Irish* Massacre had been long planned &c. The excellent Archbishop *King* in his State of the Protestants in *Ireland* under King *James*, says, "The famous *Tories*, the *Brannans* (the same as Mrs *Thornton* above calls *Brennans*,) who had been guilty not only of Burglary and Robbery, but of Murther also, who were under Sentence of Death, and had escaped it by breaking Goal, were made Officers by King *James*. See p. 28. A few Pages further (viz p. 32.) the Archbishop adds, what makes Mrs. *Thornton's* Account very probable, viz. "It is observable, that

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that it is the Humour of this People (*native Irish*) to count an Estate their own still, though they have sold it on the most valuable Considerations" &c. — When Lady *Wandesforde* came to *England*, her most valuable Things escaped the Plunder of the Enemy from an extraordinary Cause. The Person who packed them up in a Bed; had wrote a Direction to her Ladyship to open it when alone, but being a bad Scribe wrote thus, "*hop in the Bed alone.*" This Scrawl unintelligible to those in whose Hands it fell, proved an Amulet to defend the Goods.

² p. 105. But a Descendant by Sir *Christopher Wandesforde's* elder Daughter by Sir *Thomas Danby* is eminent for this lovely Virtue. Many Instances of this may be seen in the same Author, who records Sir *Christopher Wandesforde*, as a great and early Improver in *Ireland*. See Mr. *Young's 6 Weeks Tour*, Vol. II. p. —. The Editor laments that although himself is descended from the younger of Sir *Christopher Wandesforde's* Daughters, and has the Happiness of being known to many of Mr. *Danby's* Friends, particularly *C. Turner* Esquire &c. and *T. Worsley* Esquire &c. yet he is not known to this *William Danby* of *Swinton* Esquire. Yet their Ancestors in the different Branches have always lived in the same County, and Mr. *Danby's* Ancestors, *Christopher Danby* and his Lady lived in the same House with their Aunt Mrs. *Thornton* many Years.

Dean *Comber*, (whose Authority is above Suspicion) records in his Memoirs of himself, which will soon be published, that he had the Comfort on the Death of the Heir of the Family by a Fall from his Horse, to prevail on *Christopher Danby* Esquire, to settle the Family Estate on his Son, and accept of an Annuity; and thus saved the family Estate. Some future

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Editor of these Memoirs of Sir *Christopher Wandesforde*, will extend them further than Necessity requires, and thus account for the apparent Alteration of the two Branches of a most respectable Family. Perhaps the Editor's Branch is not without some happy Resemblance to his great great Grandfather, in oeconomic Merit; for he was born *June 16, 1722*; and his family Estate then in Possession of his Father *T. Comber Esquire*, was leased at *100*l.* per Annum*, and is now leased at *400*l.* per Annum*, notwithstanding terrible Chancery Suits for 14 Years. So that perhaps Mr. *Danby* may not disdain to own as a Relation, a Descendant of Sir *Christopher Wandesforde*, one who has advanced his paternal Estate to 4 Times it's original Value about 50 Years ago, without any highly lucrative Matches, and values himself upon being able to say to each of his 5 Children,

“*Disce, Puer, Virtutem ex me verumque Laborem*
“*Fortunam ex aliis.*” —————

Next to his Recommendation of the *Labour* of *Virtue* to his Children, he would follow *Virgil*, and while he may praise a great Estate, actually cultivate a moderate one.

“*Laudato ingentia Rura*
“*Exiguum colito.*” ———

No one has better Opportunity of indulging this *magnific* Taste than the Editor, when as Neighbour, he views the princely Estates of his Patron *T. Duncombe Esquire*, spread through various Counties really beyond *40,000*l.* per Annum*. So that he might safely venture to promise to defend what he was pleased to call the *Rights* of his Friend, i. e. his *Bounty* to his humble Client at the Expence of *40,000*l.** — May such Generosity excite in the Breast of this Editor a proportionate *Gratitude*!

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The Editor is *Neighbour* to those *Estates* for some considerable Way. Old *Hesiod* observes,

Καὶ Κεραμεὺς Κεραμεὶ φθονοῖσι, καὶ Τεκτονὶ Τεκτων.

Many read Γεῖτονι Γεῖλον. But Mr. *Duncombe* never thought the Editor envious, and allowed him chearfully to spring up under his Shade! though he might, if tinged with the Hue of Malevolence, have been expected to *fascinate* the Editor's Family, he seems to have made their Prosperity his Study. A brief Recital may convince the World who do not otherwise know his Bounty to them. In 1768 he presented the *Editor* to the rich Rectory of *Kirkby-over-carr, Yorkshire*. — In 1770 he presented him to the good or rather capable to become good Rectories of *Buckworth* and *Morbourn, Hunts*, and on his Cession, presented his only Brother to *Kirkby-over-carr*; during a Minority of one to whom it was pre-engaged. In 1771 he consented to the Editor's exchanging *Buckworth* for a certain Rectory of 5 or 600*l.* per Annum, and by his Consent did in Effect give the Living, though other Causes defeated the Exchange. In 1776 he presented the Editor's Brother again to the Rectory of *Kirkby-over-carr*, again vacant. —

^a p. 105. They procured and abused of Sir *Christopher Wandesforde's* eldest Son the Lease of a large Demesne &c. &c. Mrs. *Thornton* and Mr. *William Wandesforde* Witnesses.

^b p. 106. It is no Reflection on Sir *Christopher Wandesforde*, that he could not see the Hearts of these two Persons; for God's Word assures us, "Charity thinketh no Evil;" and the Poet observes:

———— Hypocrisy, foul Fiend,
Oft walks unseen, save by th' Almighty's Eyes.

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^c p. 108. This *general* Expression shews Sir *Christopher's* true Delicacy, not to mention his own House *directly*, lest he should seem to lay his Sister in Law, under an Obligation for a Favour which she could not accept.

^d p. 111. See the like Wish of *Hector* in that affecting Episode of his parting with *Andromache* in the 6th. Book of the *Iliad*, v. 479.

Καὶ πότε τις εἰπήσι, Πάρις δ' οὔτε πολλὸν ἀμεινων.

^e p. 113. "We got (says she) to the Beer-house in Order to take Shipping for *Ireland*, but were staid some Time for a fair Wind, and also were much frightened by a Storm &c. There were 5 Ships in the Harbour within Sight of our Windows, &c. and one of them did beat herself on the Sand &c. that they sometimes could touch the top Mast at the Window. Yet the Sea was so furious, that [it] tossed her to and fro, and the Wind so big, that she beat against the Sands and the Hill-side, so that we looked when she might be broke in Pieces. There was a poor Sailor in her, which had been tormented all the Day, and cried out for Help to come on the Shore, but could not &c. till it pleased God, that the Ship stuck in the Sand, and then he made a hard Shift to leap down to Land. Another was in a Ship a good Way off, and cried for Help, but none could get to him. At last a poor young Man with him in her, (wished) he would get on to a Board and swim to Shore. People at Shore waded to the Waste to save them. It so fell out, that poor Man who first spoke of swimming on a Plank, came first; but a Wave struck him down into the Sea, just as they were catching at him to save him, and the poor Man was never found; and the other young Man was by great Pains of the People at

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at Land, plucked out of the Sea, dead in a Manner. But they made all help to save him, and [he] was so; but lamented the loss of his poor Fellow that put him into the Mind to swim on a Board. It pleased God after this great Storm, which was on *August* the 22d. 1639, that the next Day was a fine calm Day, and the Mariners had a great Mind, that my Mother should take Ship. So we did about the Afternoon, *August* the 23d. being very temperate to what it had been. About 6 o'Clock in the Afternoon did my dear Mother, and my self, and my Brother *Christopher Wandesforde*, my Nephews *Thomas* and *Christopher Danby* &c. [go aboard.] The Evening was more favourable than the Night proved. For when it began to darken, a Storm did rise suddenly; and the Wind blew exceeding strong, though fair for *Ireland* &c. She ran a-lee all the Night within 6 Hands of her Side into the Sea. The Storm was so violent that they would not allow either Fire or Candle to be lighted, for Fear of burning, &c. In this dreadful Condition we continued, and the Seamen were amazed &c. The poor Horses did also strive against the rising Side of the Ship, and beat as if they would beat the sides of her out &c. It was more safe of the two, that the Horses went against the Hill than if they had fallen down on that Side of the Ship which lay next the Water, as it is the Custom of other Cattle &c. &c. The Master was glad to discern any Shore, hopeful for Relief, and struck into this Place [the Skirries] though with great Hazard by Reason of the Rocks and Cliffs.—The Ship flew at such a Rate, that we took ship at 6 o'Clock the Evening before, and were got to this Place by 6 in the Morning &c. We all got safe to Land, where this good Mr. *Hubard* [or *Hubert*] was ready with what Assistance he could to help us

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over the Rocks, which we were forced to creep [over] upon Hands and Knees" &c. Mrs. *Thornton's* Devotions on this Subject are such as might be expected from one of her exemplary Piety.

^f p. 118. I might refer to a Number of Writers considerable enough in almost all Ages and Nations, for the Solution of Dreams by separate Spirits. But Mr. *Baxter* is now held *instar Omnium*. Indeed this is no Wonder, since the excellent Author of *the Divine Legation of Moses* has spoke of him in so high a Strain, as he is well known to have used in his Favour.

^g p. 118. From the known Regard of Archbishop *Laud* to *Dreams* &c. one may safely conclude however, that if this *Dream* or *Vision* had been related to him with all the Circumstances, it would have terrified him much, especially after the Death of *Ld. Strafford*. *Rushworth* hath so curious a *Dream* of *Laud's* own, with an Interpretation, and so *à propos*, that I will give it here. "Bishop *Laud* not long before this Passage with the Bishop of *Lincoln* (*Williams*) was informed, that the Bishop of *Lincoln* endeavoured to be reconciled to the Duke, and that Night that he was so informed, he dreamed, that the Bishop of *Lincoln* came with iron Chains, but returned freed from them; that he leaped upon an Horse, departed, and *he* could not overtake *him*. The Interpretation of his *Dream*, may *not unfitly* be thus applied. His *Chains* might signify the Imprisonment of the Bishop of *Lincoln* afterwards in the Tower; his *returning free*, to his *being set at Liberty* again at the Meeting of the Parliament; his leaping on Horseback and departing, to his *going into Wales*, and there *commanding a Troop* in the Parliament's Service; and that Bishop *Laud* could

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could not *overtake* him, might portend, that himself should become a *Prisoner* in the same Place, and be rendered thereby *incapable* to follow, much less to *overtake* him." Collect. Vol. I. p. 421. I fancy, every sober Person will think such a *Dream* as this very likely to have been enforced by the *natural Working* of *Laud's* Imagination in his Situation, and that this laborious *Interpretation* of a Lawyer, is much more extraordinary.

ⁿ p. 119. The Preamble to this Gift is so honourable not only to *Ld. Strafford*, but to those who had in his Absence conducted Matters, and therefore especially to *Sir Christopher Wandesforde*, that it must be very consistent with the Design of this Work, to give it a Place in these Notes, especially as they mention *Governours*. Here it follows. "For that your Majesty hath placed over us, so *just, wise* and *profitable* a *Governour* as the right honourable *Thomas Earl of Strafford*, *Ld. Lieutenant* of this your said Kingdom of *Ireland*, who by his great Care and Travel of Body and Mind, sincere and upright Administration of Justice without Partiality, Encrease of your Majesty's Revenues without the least Hurt or Grievance to any of your well disposed and loving Subjects, and our great Comfort and Security, by the large and ample Benefits which we have received, and hope to receive by your Majesty's Commission of Grace, for Remedy of defective Titles procured hither by his Lordship from your sacred Majesty; his Lordship's great Care and Pains in the Restoration of the Church; the reinforcing of your Army within this Kingdom, and ordering the same with singular good Discipline; his Support of your Majesty's wholesome Laws here established; his Encouragement to your Judges and other good Officers, Ministers

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and Dispensers of your Laws in the due and sincere Administration of Justice; his necessary and just Strictness for the Execution thereof; his due Punishment of the Contemners of the same, and his Care to relieve and redress the Poor and Oppressed; for this your tender Care over us, shewed by the Deputy, AND SUPPORTING SO GOOD GOVERNOURS &c. &c."

ⁱ p. 121. From the Manner, in which our Ld. Deputy received this Patent, he had not solicited it. One of it's Circumstances is very remarkable. He is created Baron *Mowbray* as well as *Musters*, though it is clear from authentic Pedigrees, that he was no otherwise related to the Name of *Mowbray*, than as one of the Name was the former Heiress of that Heiress, from which himself descended by a latter. Yet this odd Circumstance may be very fairly and naturally accounted for. The King must naturally consult with Ld. *Strafford* about our Ld. Deputy's Patent; and he who perfectly knew both their Families, recollecting that Dearness of Friendship which subsisted between them, undoubtedly chose to transmit their Relationship to Posterity in the Honours of his Friend, by joining the Name of his own Male Ancestor, who gave a Share in the Blood of the *Musters*, as well as that of the Heiress, their common Ancestor.

^k p. 122. How exactly parallel is this Declaration of our Ld. Deputy to that of Ld. *Montrose* several Years afterwards in his elegant and justly celebrated Elegy, viz.

"Now not to suffer shews no loyal Heart. [Smart.]

"When Kings want Ease, Subjects should feel the

^l p. 122. Mrs. *Thornton* having given an Account that on Search for her Father's Will
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in *Ireland*, it was concluded to have perished with many thousands more taken off the File by the Parliament's Soldiers, and that her Family was involved in dreadful Suits for Want of it, proceeds thus: "My Brother *George Wandesforde* having not so much Money to discharge the Clerk for copying out the said Will, wanted the Sum of 6*l.* and was forced to return into *England* for Supply in those sad Times. He did intend to have sent that 6*l.* over to the Clerk into *Ireland*, and then the Will should have been put again on the File &c. But my Brother *George Wandesforde* being pursued by the Soldiers, his Estate taken and sequestred &c. these Things disabled us from paying those Dues &c. The Clerk afterwards lodged at one Mr. *Kerney's* House in *Dublin* &c. Falling into Sicknefs he called Mr. *Kerney*, and told him, that he was very sorry he could not pay him what he owed him for his Table, by Reason his Estate was taken from him;" but withal said, "He had an iron Band-Chest in his Custody, which had many Wills and Evidences and other Deeds of great Consequence which belonged to many Gentlemen's Estates &c. of such Concern that they could not manage those Estates without them, and therefore he might open the Chest and see whom they did belong, and acquaint them, and no Doubt but they would be glad to satisfy his Demand, and so he receive Satisfaction for his Debt." The Clerk died. Mr. *Kerney* did not open the Chest of some Time, till all Things were in a more quiet Posture; and then he took Opportunity to look into the said Chest, and took Notice of each Evidence and Deed of them, being very many &c. At the very Bottom of all the Chest he finds my dear and honoured Father's last Will &c. with the Probate &c. He knowing Mr. *Ralph Walls*, which was my honoured Father's chief Secretary, repaired to him,
and

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and asked if he knew my Ld. Deputy *Wandesforde*; who answered, "Yes, very well; for he was his dear and honoured Lord." He [*Kerney*] shewed the Will and Probate; upon which he cried out, what a Mercy it was to have it preserved &c. &c. Thus we see that a Want of Money in the Head of a Family became the Means under Providence of Preservation to all the younger Branches of it. So little knows Man what to esteem a Blessing or Curse!

^m p. 124. Persons who have the highest Veneration for the Clergy as an *Order*, must have the highest Indignation against such Individuals whose Lives disgrace that holy Order, and defeat the gracious Purposes of Providence on it's Institution. None had truer Veneration for the Clergy as *Ambassadors of Christ*, than our Ld. Deputy; and we see how he expresses himself with Regard to those Individuals who imitated not the *Humility* of their Lord, but the *Pride of Lucifer*. How justly severe he was against the Immoralities of the Clergy, we have a strong Instance just below.

ⁿ p. 124. See Article *ATHERTON*, Note.

^o p. 125. In the Preface to his History of the Rebellion in *Ireland*.

^p p. 125. Ub. Sup.

^q p. 126. See *Isaiah*, Ch. xxxviii, v. 1.

^r p. 127. Mrs. *Thornton* has drawn up an Account of the Offspring of her Father in A. D. 1692. just a Century after his Birth, which I will here annex.

The Ld. Deputy had 7 Children; 3 of which had Issue.

ⁱ *Catharine* Lady to Sir *Thomas Danby* had 16 Children; from 4 of which came 18 Grandchildren, and from them 10 great Grandchildren; in all 44.

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- 2 *Alice* Wife of *William Thornton* Esquire had 9 Children; from two of which came 15 Grand-children, in all 24.
- 3 *Sir Christopher Wandesforde* Baronet, had 10 Children; from 3 of which came 6 Grand-children, in all 16.

The Account then stands thus :

The Ld. Deputy's own Children,	7
His Grand-children, — — —	35
His great Grand-children, — — —	39
His great great Grand-children, — — —	10

So that within a Century from his Birth he —
had born to him Persons, — — — 91

It is unnecessary to enter into a Detail of the Conditions of the several Descendants of our Ld. Deputy now alive. It may be sufficient to say, that the Earl of *Castlecomer* is at the Head of the Offspring of the only male Branch of the Ld. Deputy, which had Issue; that *William Danby* of *Swinton* Esquire, is at the Head of the Offspring by the elder female Branch, and *Thomas Comber* of *East Newton* Esquire, is at the Head of the Offspring by the younger female Branch. His Descendants are the Editor of these Memoirs and the reverend *William Comber* Vicar of *Kirkby Moor-side*. Descendants from his elder Sister are the reverend Mr. *Archdeacon Blackburne* of *Richmond* in *Yorkshire*, the Children of *Jane Blackburne* former Lady of *Sir Onesiphorus Paul* of *Wood-chester* in *Gloucestershire*, Baronet, *William Comber Kirkby* of *Hatton-Garden*, an eminent Solicitor, Mr. *James Kirkby* of *Bartlet's Buildings*, an eminent Druggist, and Mrs. *Sarah Kirkby* of *London*, a maiden Lady. Descendants by his younger Sister are the Children of *William Brookes* A. M. of *Field-head*, where is a good family Seat, and Mrs. *Fenton* Wife of *Richard Fenton* Esquire, of *Bank-top*, a very eminent Conveyancer &c. Descendants from his Mother's younger Sister are *Thomas Purchas*

N O T E S.

of *Spenithorne* in *Yorkshire* Esquire, and his Brother *Edward*.

^s p. 133. The former of these Sentences is almost verbally that of our dying Saviour, *Luke*, Ch. xxiii. v. 46.

^t p. 134. See his Preface to the Hist. of the *Irish* Rebellion.

^u p. 134. The Writer of the first D. of *Ormond's* Life in the Biog. Britan. observes of *Ld. Wentworth*, "That wise Statesman among his other shining Qualities, was an excellent Judge of Men," and adds, that upon his surveying of *Ld. Ormond* attentively, he said to those who stood near him, "If my Skill in *Physiognomy* does not fail me, that young Nobleman will make the greatest Man in his Family:" then concludes with this Reflection; "A Prediction, which did equal Honour to the young Earl of *Ormond* and the *Ld. Deputy*, whose Skill in this Instance most certainly did not deceive him." What Honour to *Sir Christopher Wandesforde* to have been chosen for a bosom Friend by such a Judge of Mankind, such a Physiognomist! It is very remarkable, that *Ld. Strafford* in a Letter dated from the Tower December 17, 1640, informs one of these great Men that he had recommended him to the King, as Successor to the other.

^x p. 135. See *Isaiah*, Ch. lvii. v. 1.

^y p. 138. I will only give one Instance, but so striking that it may stand in the Place of many. *Dr. Parr* in the Conclusion of his Life of Archbishop *Usher* says, "Thus died this humble and holy Man, praying for his Sins of Omission, who was never known to omit his Duty, or scarce to have let any Time slip, wherein he was not employed in some good Action or other." p. 77.



